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THE DEVELOPMENT OF THE DOCTRINE OF INFANT SALVATION.

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(*In five parts.*)

PART II.

The Drift in the Church of Rome.

IN the upheaval of the sixteenth century the Church of Rome found her task in harmonizing, under the influence of the scholastic formulas, the inheritance which the somewhat inconsistent past had bequeathed her. Four varieties of opinion sought a place in her teaching. At the one extreme the earlier doctrine of Augustine and Gregory, that infants dying unbaptized suffer eternally the pains of sense, found again advocates, and that especially among the greatest of her scholars, such as Noris, Petau, Driedo, Conry, Berti. At the other extreme, a Pelagianizing doctrine that excluded unbaptized infants from the kingdom of heaven and the life promised to the blessed, and yet accorded to them eternal life and natural happiness in a place between heaven and hell, was advocated by such great leaders as Ambrosius Catharinus, Albertus Pighius, Molina, Sfondrati. The mass, however, followed the schoolmen in the middle path of *pæna damni*, and, like the schoolmen, differed only as to whether this punishment of loss involved sorrow (as Bellarmine

held) or was purely negative.¹ The Council of Trent (1547) anathematized those who affirm that the "sacraments of the new law are not necessary to salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification;" or, again, that "baptism is free, that is, not necessary to salvation."² This is explained by the Tridentine Catechism to mean that "baptism is necessary to every one without qualification," and that "the law of baptism is prescribed by our Lord to all, insomuch that they, unless they be regenerated to God through the grace of baptism, are born to eternal misery and perdition, whether their parents be Christian or infidel."³ The Council of Trent thus made it renewedly *de fide* that infants dying unbaptized incur damnation, though it left the way open for discussion as to the kind and amount of their punishment.⁴ The ordinary instruction in the Church of Rome has naturally been conformed to this point of view. Thus the *Catechism Prepared and Enjoined by Order of the Third Plenary Council of Baltimore* teaches that "baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven."⁵ Müller's popular *Familiar Explanation of Catholic Doctrine* teaches that "baptism is the most necessary sac-

¹ For this classification see BELLARMINE, *De Amiss. Gratia*, etc., vi., 1; and compare GERHARD, *Loci* (Cotta's ed.), vol. ix., p. 279; CHAMIER, *Panstrat. Cath.* (1626), iii., 159, or SPANHEIM, *Chamierus Contractus* (1643), p. 797.

² SCHAFF's *Creeds of Christendom*, ii., pp. 120, 123 (Seventh Session, March 3, 1547, Canon iv. on the Sacraments, and Canon v. on Baptism).

³ *The Catechism of the Council of Trent, Translated into English; with Notes by* THEODORE ALOIS BUCKLEY, B.A., pp. 150, 174, 175 (Part II., ch. i., qq. xvi., xxx., xxxiii.); cf. STREITWOLF and KLENER, *Libri Symbolici Eccles. Cath.*, tom. i., pp. 249, 274, 276. On the other hand, we are credibly informed that the council was near anathematizing as a Lutheran heresy the proposition that the penalty for original sin is the fire of hell (so Father PAUL, *Hist. of the Council of Trent*, c. 2).

⁴ PERRONE, *Praelect. Theol. in Compend. Redact.*, i., p. 494.

⁵ New York: The Catholic Publication Society—with the imprimatur of Cardinal McCloskey, and the approval of Archbishop (now Cardinal) Gibbons, dated April 6th, 1888: No. 2, Lesson 14 (p. 27).

rament, because without it no one can be saved ;"¹ words which are repeated by Deharbe.² This is expanded by Schouppe as follows: "This necessity is so absolute that children dying without baptism, though innocent of all actual sin, are excluded forever from heaven, on account of the original stain which they bear upon their souls. Therefore our Lord has permitted them to be baptized as soon as they are born, and has given the utmost facility to the administration of so indispensable a sacrament."³ "Millions," says Wenham, "are saved with only this sacrament; but no one is ordinarily saved without it."⁴

It is natural to catch at the word "ordinary" in such a deliverance. And the Tridentine declaration, of course, does not exclude the baptism of blood as a substitute for baptism of water, even for infants. Neither does it seem necessarily to exclude the application of a theory of baptism of intention to infants. Even after it, therefore, an alternative development seems to have been possible. The path already opened by Gerson and Biel might have been followed out, and a baptism of intention developed for infants as well as for adults. This might even have been logically pushed on so as to cover the case of all infants dying in infancy. The principle argued by Richard Hooker,⁵ for example, appears reasonable, that the unavoidable failure of baptism in the case of the children of Christians cannot lose them salvation, because of the presumed desire and purpose of baptism for them in their Christian parents and in the Church of God. And it would be to proceed only a single step farther to have said that the desire and purpose of Mother Church to baptize all is

¹ No. IV., improved ed. New York: Benziger Bros. (1888), p. 309.

² *A Full Catechism of the Catholic Religion*, FANDER'S translation, revised, etc., by Bishop LYNCH, of Charleston. New York: The Catholic Publication Society Co., 1891, p. 248.

³ *Abridged Course of Religious Instruction*, etc. By the Rev. Father F. X. SCHOUPPE, S. J., new ed., etc. London: Burns & Oates, p. 188.

⁴ *The Catechumen*, etc. By J. G. WENHAM, Provost of Southwark. 3d ed. London: St. Anselm's Society, 1892, p. 293.

⁵ *Ecclesiastical Polity*, v., ix., 6.

intention of baptism enough for all dying in helpless infancy, or even that what has been called the implicit and interpretative faith¹ of their heathen parents may avail for them. Thus on principles agreeable to the general Roman line of thought a salvation for all dying in infancy might have been logically deduced, and infants, as more helpless and less guilty, have been given the preference over adults. On the other hand, it could be argued that as baptism either *in re* or *in voto* must mediate salvation, and as infants by reason of their age are incapable of the intention, they cannot be saved except they receive baptism in fact,² and thus

¹ What is meant by this language may be gathered from the following sentences from J. HENRY NEWMAN'S *Letter Addressed to His Grace the Duke of Norfolk*, on the infallibility of the Pope: "I have employed myself, in illustration, in framing a sentence which would be plain enough to any priest, but I think would perplex any Protestant. I hope it is not too light to introduce here. We will suppose then a theologian to write as follows: 'Holding, as we do, that there is only *material* sin in those who, being *invincibly* ignorant, reject the truth, therefore in charity we hope that they have the future portion of *formal* believers, as considering that by *virtue* of their good faith, though not of the *body* of the faithful, they *implicitly* and *interpretatively* believe what they seem to deny.' What sense would this statement convey to the mind of a member of some Reformation Society or Protestant League? He would read it as follows, and consider it all the more insidious and dangerous for its being so very unintelligible: 'Holding, as we do, that there is only a very considerable sin in those who reject the truth out of contumacious ignorance, therefore in charity we hope that they have the future portion of nominal Christians, as considering, that by the excellence of their living faith, though not in the number of believers, they believe without any hesitation, as interpreters [of Scripture?], what they seem to deny.'" (P. 93.)

² Thus, *e.g.*, DOMINICUS DE SOTO expresses it (*De Natura et Gratia*, ii. 10): "It is most firmly established in the Church that no infant apart from baptism *in re*—since he cannot have it *in voto*—enters the kingdom of heaven." In a more popular form it is put thus (*A Manual of Instruction in Christian Doctrine*, etc., 10th ed. London: St. Anselm's Society. Ed. 3 [1871], p. 282): "Baptism is absolutely necessary to salvation for all infants, at least wherever the Gospel has been promulgated. . . . Children, therefore, who die unbaptized cannot enter into the beatific vision. . . . The case of adults is somewhat different. For them, when the actual reception of the sacrament is impossible, an act of perfect charity, which includes the desire of it, will suffice for salvation. . . . Again, martyrdom, which is the highest act of charity, has always been held to supply the place of baptism." The book bears the imprimatur of Cardinals Wiseman and Manning.

infants be discriminated against in favor of adults. It was this second path which was actually followed by the theologians of the Church of Rome, with the ultimate result that not only are infants discriminated against in favor of adults, but the more recent theologians seem almost ready to discriminate against the infants of Christians as over against those of the heathen.

This certainly sufficiently remarkable result grows out of the development which has been given in later Romanism to the doctrine of ignorance, and especially of "invincible ignorance," the latter of which was at length authoritatively defined by Pope Pius IX. A very characteristic statement of the nature of this doctrine is to be found in the late Cardinal Newman's *A Letter Addressed to his Grace the Duke of Norfolk on the infallibility of the Pope*. He is illustrating the care with which doctrinal statements should be interpreted. "One of the most remarkable instances of what I am insisting on," he says, "is found in a dogma, which no Catholic can ever think of disputing, viz., that 'Out of the Church, and out of the faith, is no salvation.' Not to go to Scripture, it is the doctrine of St. Ignatius, St. Irenæus, St. Cyprian in the first three centuries, as of St. Augustine and his contemporaries in the fourth and fifth. It can never be other than an elementary truth of Christianity; and the present Pope has proclaimed it as all Popes, doctors, and bishops before him. But that truth has two aspects, according as the force of the negative falls upon the 'Church' or upon the 'salvation.' The main sense is, that there is no other communion or so-called Church but the Catholic, in which are stored the promises, the sacraments and other means of salvation; the other and derived sense is, that no one can be saved who is not in that one and only Church. But it does not follow, because there is no Church but one which has the Evangelical gifts and privileges to bestow, that therefore no one can be saved without the intervention of that one Church. Anglicans quite understand this distinction; for, on the one hand, their article says, 'They are to be had, accursed (anathematizandi) that presume

to say, that every man shall be saved *by* (in) the law or sect which he professeth, so that he be diligent to frame his life by that law and the light of nature'; while on the other hand they speak of and hold to the doctrine of the 'uncovenanted mercies of God.' The latter doctrine in its Catholic form is the doctrine of invincible ignorance—or, that it is possible to belong to the soul of the Church without belonging to its body; and at the end of 1800 years it has been formally and authoritatively put forth by the present Pope (the first Pope, I suppose, who has done so), on the very same occasion on which he has repeated the fundamental principle of exclusive salvation itself. It is to the purpose here to quote his words; they occur in the course of his Encyclical, addressed to the Bishops of Italy, under the date of August 10th, 1863: '*We and you know* that those who lie under invincible ignorance as regards our most Holy Religion, and who, diligently observing the natural law and its precepts, which are engraven by God on the hearts of all, and prepared to obey God, lead a good and upright life, are able, by the operation of the power of divine light and grace, to obtain eternal life.'''¹ Thus while an absolute necessity for baptism *in re* is posited for the infants of Christian parents, even though they die in the womb, on the other hand, as the law of baptism is in force only where it is known, and even an ignorance morally invincible (as among sectaries) is counted true ignorance, not even an intention of baptism is demanded of the heathen or of certain sectaries but may be held to be implicit—that is, they may be thought ready to do all that God requires if only they knew it. Among the heathen thus the old remedies for sin are held to be still probably valid, and their "primitive sacraments" are thought to retain their force;² and this rule may

¹ *Op. Cit.*, p. 122.

² From the theological point of view, GOUSSET, *Théolog. Dogmat.*, 10th ed., Paris, 1866, i., 548, 549, 351, ii., 382, may be profitably consulted on this whole subject. How it is popularly presented may be gathered from the following editorial remarks from *The Catholic Review*, 42, 25 (December 11-17, 1893): "The truth is that God does not demand what is impossible; the heathen who have not heard of the Gospel

with some prudence be extended to cover some secretaries. It may be extended also to cover the case of the infants of the heathen, dying such. St. Bernard, for example, is quoted approvingly by Gousset as saying, "Among the Gentiles as many as are found faithful, we believe that the adults are expiated by faith and the sacrifices; but the faith of the parents profits the children, nay, even suffices for them." If the fathers are saved, in other words, why not the children?

Sometimes a very sweeping application is given to this principle, as may be illustrated by a popular exposition of it made a few years ago in the pages of *The London Month*.¹ The writer is oppressed by the thought of the millions of unbaptized children who die annually. On the basis of John iii. 5 he declares that our Lord "excludes from the beatific vision all children who die unbaptized and who do not supply for the baptism of water by the baptism of desire, or the baptism of blood." It may be taken, therefore, as a first principle "that without baptism no little child, under the Christian dispensation, enters the kingdom of heaven." "But," he instructs his readers, "we must not omit to notice that we are speaking of the Christian dispensation and of it alone." God provided for the Jews a sort of anticipation of baptism; and we must suppose that something of the sort existed in the patriarchal age. "How long such traditional offering lasted on outside of the Jewish Covenant we do not know; it may be that during the whole period previous to the coming of our Lord, those who were believers in the true God had the opportunity of obtaining from Him the deliverance of their little children from original

will be judged by the light and grace given them. If we, with the Sacraments and the Sacrifice, are so apt to fall into sin, how hard it must be for the pagans to be faithful to natural virtue. Yet some of them, no doubt, have been true to the voice of conscience and are today in heaven. Having the disposition to do right, they had the implied desire for baptism, and St. Thomas says that if actual baptism had been essential for their salvation, the Almighty would have sent an angel from heaven to pour the cleansing water on them. They are few, probably, but few or many, they manifest the mercy of God and show that nowhere was salvation made impossible."

¹ *London Month*, February, 1893.

sin, when they offered them to be His, and dedicated them, according to the best of their ability and knowledge, to His service. Nay, we may even hope that in the present day the dwellers in lands where the name of Christ is still unknown may save their children, as they certainly can save themselves, from the eternal loss of God, if they offer their little ones to Him with a recognition of Him as their all-powerful King and Lord." As over against this "wider hope" for the children of the heathen, however, nothing so comforting can be said of the children of the faithful who die unbaptized. A few Catholic theologians may have indulged hope for them; but on insufficient grounds. "Here and there it may be that God, by an extraordinary intervention in behalf of some one of His faithful servants, may grant such a privilege to some favored little one, but only by a very special miracle of grace, and as a rare exception to the general law." And even this meagre comfort is disallowed by most writers, as, indeed, on the basis of the Tridentine decrees it must be. Why, however, the baptism of intention should receive so wide an extension to the heathen, so as to give even the infants of the heathen the benefit of it, and be so inflexibly denied to the infants of Christians, is a question which will not easily receive satisfactory answer.

The application of the baptism of intention to the infants of Christians was not abandoned without some protest from the more tender-hearted. Cardinal Cajetan defended in the Council of Trent itself Gerson's proposition that the desire of godly parents might be taken in lieu of the actual baptism of children dying in the womb.¹ Cassander (1570) encouraged parents to hope and pray for children so dying.² Bianchi (1768) holds that such children may be saved *per oblationem pueri quam Deo mater extrinsecus faciat*.³ Eusebius Amort (1758) teaches that God may be moved by prayer to grant justification to such extra-sacramentally.⁴ Even somewhat bizarre efforts have been made to es-

¹ In 3 Part. Thomæ, Q. 68, art. 2, et. 11.

² *De bapt. infant.*

³ *De Remedio . . . pro parentis.*

⁴ *Theolog. Moral.*, ii., xi., 3.

cape the sad conclusion proclaimed by the Church. Thus Klee holds that a lucid interval is accorded to infants in the article of death, so that they may conceive the wish for baptism.¹ An obscure French writer supposes that they may, "shut up in their mother's womb, know God, love Him, and have the baptism of desire."² A more obscure German conceives that infants remain eternally in the same state of rational development in which they die, and hence enjoy all they are capable of; if they die in the womb they either fall back into the original force from which they were produced, or enjoy a happiness no greater than that of trees.³ These protests of the heart have awakened, however, no general response in the Church,⁴ which has preferred to hold fast to the dogma that the failure of baptism in infants, dying such, excludes *ipso facto* from heaven. What the Church of Rome, therefore, teaches as to the fate of infants of Christian parents dying such is, briefly, as follows: "Baptism is necessary as a means of salvation for both infants and adults. This necessity is not such as to exclude exceptions as regards the rite, though not as regards the substance and chief effects, in case actual baptism is impossible. . . . In the case of adults the effect can be obtained by contrition, perfect love of God, with a desire of baptism. . . . In the case of infants who are dead in sin through sharing in the guilt of Adam, and are incapable of making an act of attrition, the only way they can enter the kingdom of heaven is by baptism. . . . As infants are incapable of rational sentiments, their sanctification must be the work of a sacrament, that is, a divinely ordained rite that produces its effect while their souls are passive."⁵

¹ Dog. iii., 2, § 1.

² DE LA MARNE, *Traité métaphysique des Dogmes de la Trinité*, etc., Paris, 1826.

³ HERMESSIUS, *Zeitschr. f. Phil. u. kath. Theol.*, Bonn, 1832.

⁴ Compare VASQUEZ, in 3 P. s. Th., disp. cli., cap. 1; HURTER, *op. cit.*, 1878, iii., 516 sq.; PERRONE, *Praelect. Theolog.* (1839), vi., 55.

⁵ The Very Rev. WILLIAM BYRNE, D.D., Vicar-General of the Archdiocese of Baltimore, *The Catholic Doctrine of Faith and Morals*, etc., Boston, 1892, pp. 224, 225.

The comfort which is refused from the application of the principle of baptism of intention to infants, is sought by the Church of Rome by mitigating still farther than the scholastics themselves the nature of that *pœna damni* which alone it allows as punishment of original sin. And if we may assume that such writers as Perrone, Hurter, Gousset and Kendrick are typical of modern Roman theology throughout the world, certainly that theology may be said to have come, in this pathway of mitigation, as near to positing salvation for all infants dying unbaptized as the rather intractable deliverances of early Popes and later councils permit to them. As the definitions of Florence and Trent require of them, they all teach, of course, (in the words of Perrone,¹) "that children of this kind descend into hell, or incur damnation;" but (as Hurter says²), "although all Catholics agree that infants dying without baptism are excluded from the beatific vision, and so suffer loss, are lost (*pati damnum, damnari*), they yet differ among themselves in their determination of the nature and condition of the state into which such infants pass." As the idea of "damnation" may thus be softened to a mere *failure to attain*, so the idea of "hell" may be elevated to that of a natural *paradise*.³ Hurter himself is inclined to a somewhat severer doctrine. But Perrone (supported by

¹ *Compend.*, 1861, i., 494, No. 585.

² *Op. cit.*, No. 729.

³ What is possible in the Church of Rome in the way of elevating the idea of hell to that of a paradise may be interestingly investigated by reading the notable discussion on *The Happiness in Hell* by Professor St. GEORGE MIVART and others in *The Nineteenth Century* for December, 1892, and January, February, April, September, and December, 1893. Professor Mivart's language is such as this: "Hell in its widest sense—namely, as including all those blameless souls who do not enjoy the Beatific Vision—must be considered as, for them, an abode of happiness transcending all our most vivid anticipations, so that man's natural capacity for happiness is there gratified to the very utmost; nor is it even possible for the Catholic theologian of the most severe and rigid school to deny that, thus considered, there is, and there will for all eternity be, a real and true *happiness in hell*" (Dec. 1892, p. 919). Professor Mivart's articles have been placed on the *Index*, and his language is extreme. But it is language which obviously expresses a widespread conviction among Roman teachers. And, indeed, a hell for "blameless souls" could scarcely be more severe.

such great lights as Balmes, Berlage, Oswald, Lessius, and followed not afar off by Gousset and Kendrick) reverts to the Pelagianizing view of Catharinus and Molina and Sfondrati—which Petau called a “ fabrication ” championed indeed by Catharinus but originated “ by Pelagius the heretic,” and which Bellarmine contended was *contra fidem*—and teaches that unbaptized infants enter into a state deprived of all supernatural benefits, to be sure, but endowed with all the happiness of which pure nature is capable. Their state is described as having the nature of penalty and of damnation when conceived of relatively to the supernatural happiness from which they are excluded by original sin ; but when conceived of in itself and absolutely, it is a state of pure nature, and accordingly the words of Thomas Aquinas are applied to it : “ They are joined to God by participation in natural goods, and so also can rejoice in natural knowledge and love.”¹

Thus, after so many ages, the Pelagian conception of a middle state for infants dying unbaptized has obtained its revenge upon the condemnation inflicted upon it by the Church. To be sure, it is not admitted that this is a return to Pelagianism. Perrone, for example, argues that Pelagius held the doctrine of a natural beatitude for infants as one unrelated to sin, while “ Catholic theologians hold it with the death of sin ; so that the exclusion from the beatific vision has the nature of penalty and of damnation proceeding from sin.”² It may be doubted whether there is more than a verbal difference here. Both Pelagius and the Church of Rome consign infants dying unbaptized to a natural paradise. In deference to the language of fathers and councils and Popes, this natural paradise is formally assigned by Roman theologians to that portion of the other world designated “ hell.” But in its own nature it is precisely what the Pelagians taught should be the state of unbaptized infants after death. By what expedients such teaching is to be reconciled with the other doctrines of the Church of Rome, or with its

¹ *Compend*, 1861, i., 494, cf. ii., 252.

² *Ibid.*, 1861, i., 494, No. 590.

former teaching on this same subject, or with its boast of *semper eadem*, is more interesting to its advocates within that communion than to us.¹ Our interest as historians of opinion is exhausted in simply noting the fact that the Pelagianizing process, begun in the Middle Ages by ascribing to infants guilty only of original sin liability to *pœna damni* alone, culminates in our day in their assignment by the most representative theologians of modern Rome to a natural paradise, which has not been purchased for them by Christ but is their natural right. This is of the very essence of Pelagianism, and logically implies the whole Pelagian system.²

The Lutheran Teaching.

This Pelagianizing drift may no doubt be regarded as in part a reaction from the harshness of the Roman-

¹ See some of the difficulties very mildly stated in HURTER, *loc. cit.*

² It is not necessary to point out, *e.g.*, that such a determination implies a Pelagianizing doctrine of sin. When we make all the happiness of which nature is capable the desert of original sin, there is little to choose between this "doctrine of original sin" and its entire denial. Some Roman writers appear to stand, therefore, on the verge of sending all infants dying such to heaven, despite the explicit teaching of the Church to the contrary. For example, S. J. HUNTER, S.J. (*Outlines of Dogmatic Theology*. New York: Benziger Bros., 1896, vol. iii.) says at p. 229: "We hold then that, after the promulgation of the Gospel, infants who die without baptism of water or of blood are not admitted to the supernatural vision of God, which constitutes the happiness of heaven; that in consequence of the sin of Adam they will remain forever deprived of that happiness for which they were destined. But this privation is no injustice to them, for their nature gave them no claim in justice to a supernatural reward; nor does it imply any unhappiness in them, for they need not be supposed to know what they have lost." And then he adds: "What little can be said concerning the difficult subject of their state will be found in the closing treatise of this volume." But when we turn to the closing treatise of the volume, what we find is this (pp. 441, 442): "The Catholic doctrine is that hell is the portion of those who leave this life with the guilt of actual mortal sin. If a sin be such that the punishment of hell is more than is deserved by the malice involved, then that sin is not a mortal sin. . . . We have already said what was necessary concerning the lot of infants that die without baptism either of water or of blood, and therefore still under the guilt of original sin, but without actual sin." Thus we are sent back and forth on a fruitless errand—except so far as we gather this: that as hell is for those alone who are burdened with "the guilt of actual mortal sin," and as infants dying such are "without actual sin," hell is no place for them. As there is no permanent state of existence between heaven and hell, and infants are excluded from both, where do they go?

ist syllogism, "No man can attain salvation who is not a member of Christ; but no one becomes a member of Christ except by baptism, received either *in re* or *in voto*." So considered, its fault is that it impinges by way of mitigation and modification on the *major* premise; which, however, is the fundamental proposition of Christianity. Its roots are planted, in the last analysis, in a conception of men, not as fallen creatures, children of wrath and deserving of a doom which can only be escaped by becoming members of Christ, but as creatures of God with claims on Him for natural happiness, but, of course, with no claims on Him for such additional supernatural benefits as He may yet lovingly confer on His creatures in Christ. On the other hand, that great religious movement which we call the Reformation, the constitutive principle of which was its revised doctrine of the Church, ranged itself properly against the fallacious *minor* premise, and easily broke its bonds with the sword of the Word. Men are not constituted members of Christ through the Church, but members of the Church through Christ: they are not made the members of Christ by baptism which the Church gives, but by faith, the gift of God; and baptism is the Church's recognition of this inner fact.

The full benefit of this better apprehension of the nature of that Church of God membership in which is the condition of salvation, was not reaped, however, by all Protestants in equal measure. It was the strength of the Lutheran movement that it worked out its positions not theoretically or all at once, but step by step, as it was forced on by the logic of events and experience. But it was an incidental evil that, being compelled to express its faith early, its first confession was framed before the full development of Protestant thought, and subsequently contracted the faith of Lutheranism into too narrow channels. The Augsburg Confession contains the true doctrine of the Church as the *congregatio sanctorum*; but it committed Lutheran-

¹ The words are AQUINAS'S (p. 3, q. 68, art. 1); see them quoted and applied by PERRONE, *Compend.*, ii., 253.

ism to the doctrine that baptism is necessary to salvation. This it did by teaching that children are not saved without baptism (Art. IX.),¹ inasmuch as the condemnation and eternal death brought by original sin upon all are not removed except from those who are born again by baptism and the Holy Ghost (Art. II.).² Surely by this declaration the necessity of baptism is made the necessity of means. And the doctrine of the Augsburg Confession is repeated in the Formula Concordiæ. In this symbol the Anabaptists are condemned because they teach "that infants not baptized are not sinners before God, but just and innocent, and in this their innocence, when they have not as yet the use of reason, may, without baptism (of which, to wit, in the opinion of the Anabaptists they have no need) attain unto salvation. And in this way they reject the whole doctrine of original sin, and all the consequences that follow therefrom." From this it seems clear that to the framers of the Formula it is one of the consequences which follow from original sin that even infants, dying before the use of reason, cannot attain unto salvation without baptism; and this inference is strengthened by the subsequent article which condemns the Anabaptists for teaching "that the children of Christians, on the ground that they are sprung from Christian and believing parents, are in very deed holy, and are to be accounted as belonging to the children of God, even apart from and before the receiving of baptism." Whence it would seem to follow that they

¹ "Of baptism they teach that it is necessary to salvation. . . . They condemn the Anabaptists, who allow not the baptism of children, and affirm that children are saved without baptism," "and outside the Church of Christ," as is added in ed. 1540. (SCHAFF, *Creeds of Christendom*, iii., p. 13.)

² "Also they teach that, after Adam's fall, all men begotten after the common course of nature are born with sin; . . . and that this disease of original fault is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit. They condemn the Pelagians and others who deny this original fault to be sin indeed, and who, so as to lessen the glory of the merits and the benefits of Christ, argue that a man may, by the strength of his own reason, be justified before God" (SCHAFF, *loc. cit.*, p. 81.)

are made holy first and only by baptism.¹ These deliverances have naturally been felt to require some mollifying interpretation, and in this direction the theologians have urged : 1. That the necessity affirmed is not absolute but ordinary, and binds man and not God. 2. That as the assertion is directed against the Anabaptists, it is not the privation but the contempt of baptism that is affirmed to be damning. 3. That the necessity of baptism is not intended to be equalized with that of the Holy Ghost. 4. That the affirmation is not that for original sin alone any one is actually damned, but only that all are therefor damnable. There is force undoubtedly in these considerations. But they obviously do not avail wholly to relieve the Lutheran formularies of limiting salvation to those who enjoy the means of grace, and, as concerns infants, to those who receive the sacrament of baptism.

It is not to be contended, of course, that these formularies assert such an absolute necessity of baptism for infants, dying such, as can admit of no exceptions. From Luther and Melancthon down, Lutheran theologians have always taught what Hunnius expressed in the Saxon Visitation Articles : " Unless a person be born again of water and the Spirit, he cannot enter into the kingdom of heaven. *Cases of necessity are not intended, however, by this.*"² Lutheran theology, in other words, has taken its stand positively on the ground of baptism of intention as applied to infants, as over against its denial by the Church of Rome. " Luther," says Dorner,³ " holds fast, in general, to the necessity of baptism in order to salvation, but in reference to the children of Christians who have died unbaptized, he says : ' The Holy and Merciful God will think kindly of them. What He will do with them He has revealed to no one, that baptism may not be despised, but has reserved to His own mercy ; God does wrong to no man.' "⁴ From the fact that Jewish children dying be-

¹ SCHAFF'S *Creeeds of Christendom*, iii., pp. 174, 175.

² *Ibid.*, iii., 184.

³ *Hist. of Protestant Theology* (E.T.), i., 171.

⁴ *Opp.*, xxii., 872 (Dorner's quotation).

fore circumcision were not lost, Luther argues that neither are Christian children dying before baptism;¹ and he comforts Christian mothers of still-born babes by declaring that they should understand that such infants are saved.² So Bugenhagen, under Luther's direction, teaches that Christians' children intended for baptism are not left to the hidden judgment of God if they fail of baptism, but have the promise of being received by Christ into His kingdom.³ It is not necessary to quote later authors on a point on which all are unanimous; let it suffice to add only the clear statement of the developed Lutheranism of John Gerhard (1610-22):⁴ "We walk in the middle way, teaching that baptism is, indeed, the ordinary sacrament of initiation and means of regeneration necessary to all, even to the children of believers, for regeneration and salvation; but yet that in the event of privation or impossibility the children of Christians are saved by an extraordinary and peculiar divine dispensation. For the necessity of baptism is not absolute, but ordinary; we on our part are obliged to the necessity of baptism, but there must be no denial of the extraordinary action of God in infants offered to Christ by pious parents and the Church in prayers, and dying before the opportunity of baptism can be given them, since God does not so bind His grace and saving efficacy to baptism as that, in the event of privation, He may not both wish and be able to act extraordinarily. We distinguish, then, between necessity on *God's* part and on *our* part; between the case of *privation* and the *ordinary* way; and also between infants born *in* the Church and *out* of the Church. Concerning infants born out of the Church, we say with the apostle (1 Cor. v. 12, 13), 'For what have I to do with judging them that are without? Do not you judge them that are within? For them that are without God judgeth.' Wherefore, since there is no

¹ *1 Com. in Gen.*, c. 17.

² *Christliche Bedenken*.

³ See for several such quotations brought together, LAURENCE, *Bampton Lectures*, 1804, ed. 1820, p. 272. Also GERHARD as in next note.

⁴ Ed. Cotta, vol. ix., p. 284.

promise concerning them, we commit them to God's judgment; and yet we hold to no place intermediate between heaven and hell, concerning which there is utter silence in Scripture. But concerning infants born in the Church we have better hope. Pious parents properly bring their children as soon as possible to baptism as the ordinary means of regeneration, and offer them in baptism to Christ; and those who are negligent in this, so as through lack of care or wicked contempt for the sacrament to deprive their children of baptism, shall hereafter render a very heavy account to God, since they have 'despised the counsel of God' (Luke vii. 30). Yet neither can nor ought we rashly to condemn those infants which die in their mothers' wombs or by some sudden accident before they receive baptism, but may rather hold that the prayers of pious parents, or, if the parents are negligent of this, the prayers of the Church, poured out for these infants, are clemently heard and they are received by God into grace and life."

From this passage we may learn not only the cordial acceptance given by Lutheran theologians to the extension of the baptism of intention to infants, but also the historical attitude of Lutheranism toward the entirely different question of the fate of infants dying outside the pale of the Church and the reach of its ordinances. These infants are a multitude so vast that it is wholly unreasonable to suppose them (like Christians' children deprived of baptism) simply exceptions to the rule laid down in the Augsburg Confession. And it is perfectly clear that the Lutheran Confessions extend no hope for them. It is doubtful whether it can even be said that they leave room for hope for them. Melancthon in the *Apology* is no doubt arguing against the Anabaptists, and intends to prove only that children should be baptized; but his words in explanation of Art. IX. deserve consideration in this connection also—where he argues that "the promise of salvation" "does not pertain to those who are without the Church of Christ, where there is neither the Word nor the Sacraments, because the kingdom of Christ exists

only with the Word and the Sacraments." Luther's personal opinion as to the fate of heathen children dying in infancy is in doubt: now he expresses the hope that the good and gracious God may have something good in view for them; and again, though leaving it to the future to decide, he only expects something milder for them than for the adults outside the Church: and Bugenhagen, under his eye, contrasts the children of Turks and Jews with those of Christians, as not sharers in salvation because not in Christ. From the very first the opinion of the theologians was divided on the subject. (1) Some held that all infants except those baptized in fact or intention are lost, and ascribed to them, of course—for this was the Protestant view of the desert of original sin—both privative and positive punishment. This party included such theologians as Quistorpius, Calovius, Fechter, Zeibichius, Buddeus. (2) Others judged that we may cherish the best of hope for their salvation. Here belong Dannhauer, Hulsemann, Scherzer, J. A. Osiander, Wagner, Musæus, Cotta, and Spener. (3) But the great body of Lutherans, including such names as Gerhard, Calixtus, Meisner, Baldwin, Bechmann, Hoffmann, Hunnius, held that nothing is clearly revealed as to the fate of such infants, and they must be left to the judgment of God. (a) Some of these, like Hunnius, were inclined to believe that they will be saved. (b) Others, with more (like Hoffmann) or less (like Gerhard) clearness, were rather inclined to believe they will be lost. But all of them alike held that the means for a certain decision are not in our hands. Thus Hunnius says: "That the infants of Gentiles, outside the Church, are saved, we cannot pronounce as certain, since there exists nothing definite in the Scriptures concerning the matter; so neither do I dare simply to assert that these children are indiscriminately

¹ Cf. DORNER, *Hist. Prot. Theol.*, i., 171.

² Cf. LAURENCE, *Bampton Lectures*, p. 272.

³ *Ibid.*

⁴ This classification is taken from COTTA (Gerhard's *Loci*, ix., 282).

⁵ *Quæst. in cap. vii. Gen.*

damned. . . . Let us commit them, therefore, to the judgment of God." And Hoffmann says :¹ " On the question, whether the infants of the heathen nations are lost, most of our theologians prefer to suspend their judgment. To affirm as a certain thing that they are lost could not be done without rashness."

This cautious agnostic position has the best right to be called the historical Lutheran attitude on the subject. It is even the highest position thoroughly consistent with the genius of the Lutheran system and the stress which it lays on the means of grace. The drift in more modern times has, however, been decidedly in the direction of affirming the salvation of all that die in infancy, on grounds identical with those pleaded by this party from the beginning—the infinite mercy of God, the universality of the atonement, the inability of infants to resist grace, their guiltlessness of despising the ordinance, and the like.² Even so, however, careful modern Lutherans moderate their assertions. They may affirm that " it is not the doctrine of our Confession that any human creature has ever been or ever will be lost purely for original sin ;"³ but they speak of the matter as a " dark" or a " difficult question,"⁴ and suspend the salvation of such infants on an " extraordinary" and " uncovenanted" exercise of God's mercy.⁵ We cannot rise to a conviction or a " faith" in the matter, but may attain to a " well-grounded hope," based on our apprehension of God's all-embracing mercy.⁶ In short, it is not contended that the Lutheran doctrine lays a foundation for a conviction of the salvation of all infants dying in infancy ; at the best it is held to leave open an uncontradicted hope. We are afraid we must say more : it seems to contradict this hope. For should this hope prove true, it would no longer be true that " baptism is necessary to salvation" even *ordinarily* ; the exception would be the rule. Nor

¹ See KRAUTH, *Conservative Reformation*, p. 433.

² Compare the statements in COTTA and KRAUTH, *loc. cit.*

³ KRAUTH, *l.c.*, p. 429.

⁴ *Ib.*, pp. 561-563.

⁵ *Ib.*, pp. 430, 437.

⁶ *Ib.*, *Infant Salvation in the Calvinistic System*, p. 22.

would the fundamental conception of the Lutheran theory of salvation—that grace is in the means of grace—be longer tenable. The logic of the Lutheran system leaves little room for the salvation of all infants, dying in infancy, and if their salvation should prove to be a fact, the integrity of the system is endangered.

That it is not merely the letter of the Lutheran formularies which needs to be transcended, if we are to cherish a hope for the salvation of all infants, dying such, but the distinctive principle of the Lutheran system, is doubtless the cause of the great embarrassment exhibited by Lutheran writers in dealing with this problem, and of the extraordinary expedients which are sometimes resorted to for its solution. Thus, for example, Klieforth knows nothing better to suggest than that unbaptized children dying in their infancy, whether children of Christian parents or of infidel, stand in the same category with adult heathen, and are to have an opportunity to exercise saving faith when the Lord calls them before Him for judgment on His second coming. And the genial Norse missionary bishop Dahle, though he recognizes the scriptural distinction between the infants of Christian and those of heathen parents (1 Cor. vii. 14), seeks in vain to ground a hope on which he may rest his heart even for Christians' infants; and ends by falling back on the conjecture of the mediating theology of an opportunity for receiving Christ extended in the future life to those who have not enjoyed that opportunity here; thus, in other words, in his own way also assimilating the infant children of Christians with heathen. "The sum of the whole," he says, in concluding his discussion, "is that we may entertain a hope of salvation and bliss for our unbaptized children immediately after death, yet not more than a hope. But the question is still unanswered. Under any circumstances we have this consolation: that if the hope shall be unfounded such children will at least have the opportunity of the uncalled at some time to receive God's gracious call."¹ For

¹ LARS NIELSEN DAHLE, *Life After Death*, etc., translated from the Norse by the Rev. John Beveridge, M.A., B.D. (Edinburgh, 1896), p. 227.

the Lutheran the question is thus still unanswered, and must remain unanswered. The restrained paragraph with which Dahle opens his discussion appears, indeed, to put into words what every Lutheran must feel: "This is a very difficult—indeed, we might almost say a hitherto unanswered—question," he says. "All salvation is connected with Christ. But we come into connection with Him only through the means of grace; at all events, we do not know of any other way to Christ than this. Now, the means of grace are the Word and the sacraments. But the child is not susceptible to such means of grace as are afforded in the Word of God, which directs itself to the developed personal life; and so we have only the sacraments left. Of these, baptism is the one which incorporates into fellowship with Christ, and thereby with the Triune God, into whose name the candidate is baptized (Matt. xxvii. 19). Now, if a child is not susceptible to the means of grace of the Word, and does not receive the opportunity of baptism, is there any means whereby it can come into connection with Christ, apart from whom there is no salvation? This is the knot which no one yet has been able to undo."¹

SOME RECENT ENGLISH THEOLOGIANS:
LIGHTFOOT, WESTCOTT, HORT, JOWETT,
HATCH.

BY A. M. FAIRBAIRN, D.D.

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(In two parts.)

PART I.

THE heaviest loss which theology has sustained within the past decade seems to me, even after the lapse of more than seven softening years, to have been

¹ LARS NIELSEN DAHLE, *Life After Death*, etc., translated from the Norse by the Rev. John Beveridge, M.A., B.D. (Edinburgh, 1896), pp. 219, 220.

the sudden and premature death of Edwin Hatch. Within his own communion, more eminent Churchmen and scholars of equal or even higher name have died ; but each, in a sense that was not at all true of Hatch, either had finished his work or was more a loss to his Church than to theology. Lightfoot, a son of the same school, though of another university, only a month later followed him to the grave ; and he had by his learned labours built himself an enduring monument worthy, alike as regards magnitude and quality, of the most heroic age of English scholarship. In the following year two distinguished Churchmen died : Canon Liddon, whose fine piety and noble eloquence made him while he lived a potent influence both within and beyond the Anglican communion ; and Dean Church, who preferred to remain a dean when he might have been an archbishop, and who was perhaps more a man of letters than a theologian, with the keen literary temper and a tense nature, which the love of the old humanities rather cultivated than subdued. Two years later Hort died, leaving behind work much less in quantity than Lightfoot's, but marked by rarer and more stimulating qualities, and a band of eager disciples quickened to activity by regret at the stores of knowledge and the energy of constructive thought which had perished with the master. In 1893, about a year after Hort, death claimed another victim, Benjamin Jowett, though he indeed "came to the grave in a full age, like as a shock of corn cometh in his season." He had made his name in theology, but had for years forsaken what he had found to be its unquiet ways for the serener atmosphere of classical scholarship and philosophy, and had in consequence become, though in a narrower region, an intenser and less resistible power, because a power more intangible. He was the most distinguished figure in the Oxford of his day, the one name that created a new mythology and attracted to itself the most picturesque elements in the old, affecting belief the more potently that his public silence and his sphinx-like utterances in private compelled, in order to the interpretation of his mind,

a free use of the young academic imagination. There was indeed a peculiar pathos about his closing days ; though he was a most social man, loving society and loved by it, yet he was one of the loneliest of men. He was the last Broad Churchman of the old school, *i.e.*, he was a Christian whose Church was the State, whose beliefs were more akin to humanism than to dogma and the creeds, ecumenical or particular, whose love was for civil society and sanctity, while he feared priestly claims and despised the show and the make-believe of sacerdotal religion. He was one of the rare characters who could be cynical without being bitter, who could be audacious in speech while he seemed most innocent and bland ; and, though he looked with a wonder, not untouched with pain, at the ancient comrades who had risen in the Church by falling in the faith, he was yet able to retain affection even where he had ceased to feel intellectual respect. When he died Oxford and England were the poorer for the loss of one who had served the Church by being true to himself.

The two men we have described as " distinguished Churchmen " lie outside the scope of this paper. Neither was, in the strict sense of the term, a theologian. Canon Liddon was a man of strong religious convictions and eloquent speech ; he believed intensely, thought earnestly, and reasoned concerning his beliefs with a sort of impassioned logic that was very impressive when it had a large and strenuously sincere personality behind it. But neither as thinker nor as critic or scholar did he make to the theology of his age any contribution that will outlast his personal influence. And even before he died his influence had, just because of his intellectual limitations, suffered even within his own party in his own Church, what may be alternatively described as restriction or eclipse. He had built on tradition, and when tradition manifestly failed as a basis of doctrine and was forsaken by the more clear-sighted of his own pupils, he felt as if the whole structure of faith had broken up beneath him. What we may term his farewell to the pulpit was fitly spoken

in St. Mary's, Oxford, and was little else than a forlorn apology for an impossible position. Dean Church, again, had a keen and sympathetic intellect, a quick and assimilative mind, which came of his literary instincts, and made him the very converse of Liddon; one capable of appreciating new points of view, adopting and adapting them to older forms of thought, and of securing for them, by vigour and grace of exposition, acceptance and recognition. He was by nature and capacity a *vermittler*, and he did his work with most excellent discrimination. He understood Darwin and appreciated evolution; he had a critical intellect, knew that criticism was inevitable, and saw how its sting could be drawn by some of its results being appropriated. And he wrote with the strength and moderation of one who stood fast in the conviction that the old could best be preserved by taking to itself as much of the new as it could absorb without danger to its distinctive character and claims. But most of his work was provisional and occasional, it had a sort of periodical character about it; done to meet an emergency, its significance passed away with the emergency it satisfied. His essay on Dante is perhaps the most perfect thing he ever did, while his book on Anselm shows how he could write on a great theologian, and find his theology—which, after all, was his great claim to name and fame—the least attractive or significant thing about him. What he achieved instead was a most genial appreciation of one Churchman by another.

I.

We turn then to the four scholars who were theologians as distinguished from Churchmen, and of them two were typical of Cambridge, and two no less typical of Oxford. This is not a study in academic types; but the difference in these universities is a basis for a classification which is not altogether unjust to character. It will be most convenient to begin with the Cambridge men. But we can hardly think of the two who have died without thinking of a third, who, hap-

pily, still lives, though in a sphere which, unhappily, forbids the expectation of further theological work from his hand.

Lightfoot, Westcott, and Hort represent the nearest thing to a triumvirate in learning any English university has known, at least in our century; possibly too, the nearest approach to a distinct tendency or school since the days of the Cambridge Platonists, Whichcote, Cudworth, and More. Each in his own way was a genuine son of his university, enhancing its reputation by embodying its historical character and distinctive genius. Lightfoot was a scholar whose learning recalled that of his illustrious namesake of the seventeenth century, while his energy in controversy and mastery of his weapons reminded one now of Whitgift and now of Bentley. He was, indeed, altogether too massive and sincere to stoop to the arts and language of Elizabeth's famous archbishop, though, in explanation, it ought to be remembered that in these respects the distance between the sixteenth and the nineteenth century is simply immeasurable; and his manhood was too large and sane and kindly to allow him to flay an opponent in the merciless manner of *Phileleutherus Lipsiensis*. He had, as his criticism of "Supernatural Religion" showed, all Bentley's power to hit an opponent hard and straight, though, happily, without his marvellous ingenuity in quarrelling with his friends and provoking quarrels where he need have none; he had, too, if not his fine scholarship, yet his rare critical genius, and again happily, without the eccentricity of mind that made the greatest English scholar of his century the worst judge of English literature.

Dr. Westcott we here think of as the Cambridge professor with a very distinct message to his age, and not as the Bishop of Durham. We now know that he combines in a rare degree the natures of the speculative and the practical man, the dreamer and the realist, the intellect that can see visions, and the will that can realise the visions he has seen. But, meanwhile, we forget the administrator and think only of the scholar, who seemed almost like a Cambridge Neo-Platonist

strayed out of the seventeenth century into our own; yet with most characteristic differences. These we may indicate rather than define thus: He was more a Neo-Platonist of the ecclesiastical than of the classical *Renaissance*. He did not so much seek to find the Church in philosophy as philosophy in the Church; he came to his Platonism through Clement and Origen, not through Plotinus and Numenius, and so it tended to be sacramental more than symbolical, to an allegorism in thought and expression, in art and history, which was less intellectual than emotional and intuitive. His system, which is only another name for the attitude of his mind, was more Biblical than classical, deduced from John and the Hebrews, not from Plato and the Academy. But though the form was changed, yet it held the old spirit. The idealism was not the less real that it found its material in Gospel and Epistles, instead of in philosophical treatises, and that it was developed in commentaries on the books of the New Testament, and not on all the mythologies.

Hort, again, was more the pure scholar and critic than either of the other two. And so he was too conscious of the possibilities of error and the limitations of knowledge to reach the clear-cut and assured conclusions of Lightfoot; too much alive to the complexities of thought and the inadequacies of human speech to be as prolific and facile a writer as Westcott. We know him from his "Life and Letters"—and this can be said not only of one situated like the present writer, but even of all his friends, save one, his twin soul, or possibly two—as we never knew him while he lived in the flesh. He has been described by the most competent of living hands, and a hand made competent no less by love and reverence for his memory than by knowledge of his work, as "our greatest English theologian of the century," yet as "a man of humble mind" and "inexorable sincerity." If unable to accept without qualification all that is implied in the first

¹ The Rev. Dr. Sanday in the "American Journal of Theology," pp. 95-117.

statement, yet, as one who knew him only from afar, I may be allowed brief space for a few sentences of appreciation and regret. For his character and history appeal in a signal degree to a man whose main interests lie in theology. Academic distinction came earlier to the other two than to him, and they had in due season the highest ecclesiastical preferment, which was, of course, in both cases unsolicited, and certainly not beyond their deserts, while Hort was never more than a humble parish priest, though no man appreciated more than he the dignity of his office. But he so used his quiet and comparative seclusion as to qualify himself for the very highest work—nay, to do work of the very highest order. There is safety for some men in an early escape from the university, especially if it be an escape to the obscurity where independence can be cultivated, congenial work undertaken, and the problems of the time wrestled with in a spirit and with a labour becoming their gravity. For my own part, I never know whether to congratulate or condole with a young scholar who gains a fellowship or holds a tutorship which keeps him up at the university. It may deprive him of the opportunity he needs to develop the best that is within him. The atmosphere of the common room may be stimulating, but it is not always bracing; and it may tend to the creation of that most impotent of tempers and most depressing of habits, academic conventionalism. It was thus a real gain to Hort that he for so long escaped not only promotion in the Church but even office in the university. But in due season there came to him what may be described as an honour and an office which was all his own. He became the ideal of a band of younger scholars, a sort of unconscious mentor, a literary conscience which exacted independence, accuracy, and the patient search for truth. We do not know any modern English scholar who was so much a hero to scholars, so progressively loved and admired and trusted. On his immense resources the obscurest could draw, and could be certain of meeting no repulse. His silence was at once a cause of perplexity

and a source of power, for men wished that he would speak so as to solve their problems, or to help them to a solution; yet they felt that before the silence of one who had inquired so long, who knew and had thought so much, they could only cultivate the reverence and the spirit he had so splendidly exemplified. And so the young scholars he influenced are keeping his memory green by attempting to become even such as he was, or such as he would have approved.

What distinguished these men and made them amid all their differences a unity, members of the same family, or varieties of a single type, was the formal attitude of their minds, or, in other words, their apprehension of theology as a problem in literature rather than in history. Of course their attitude was not in all respects or at all points uniform, but this was its general character. Lightfoot settled the Ignatian controversy for, at least, our generation. That was his great achievement, where his really great qualities showed themselves in their most perfect form. His Clement and Polycarp are not unworthy to stand alongside his Ignatius, though his work, especially as regards Clement, was not so finished as he himself could have wished it to be. But as his distinguished successor has justly and soberly said—his edition of the "Apostolic Fathers" is "a monument of learning, sagacity, and judgment unsurpassed in the present age."¹ His "Pauline Epistles" are not nearly so successful; there is often a curious hardness in his tone, his exegesis is not seldom marked by imperfect sympathy and defective insight. The man who was both by friendship and knowledge most capable of judging him, said of these Commentaries: "The prevailing characteristic is masculine good sense unaccompanied by either the insight or the delusion of subtlety."² In matters of thought he had what seems a very curious but is a very common combination of qualities, a very dogmatic temper with little interest in the history of

¹ "The Apostolic Fathers," pt. i. Prefatory note, p. vi.

² Hort in "Dict. of Nat. Biog."

doctrine or much real comprehension of its inner meaning. But it is in dealing with literary and critical questions, as distinguished from questions historical and exegetical, that his true power appears. He does not so much construe history as compel us to find room in any future attempt at construction for documents he has proved to be authentic and for the facts they describe. This, of course, must be taken as a general statement which admits of being variously qualified, as by the ability for historical criticism so clearly exhibited in his dissertation on "the Christian Ministry," and his remarkable and illuminative discussion of the martyrdom of Ignatius; but in the broad sense it is, if not quite adequate, yet true.

I have found it no easy thing to write these sentences concerning a man whose memory is so revered and whose work is so pre-eminent in its own order; but unless the limitations of the workman be recognised, his work is certain to be falsely valued. Dr. Sanday, writing under the sense of recent loss, confessed that Lightfoot's mind was not naturally "metaphysical," that he was without the "metaphysical fervour, the delight in the contemplation of mysteries" combined "with strong, clear, logical thinking" which distinguished Cyril of Alexandria. "But few Englishmen have this; and Bishop Lightfoot was English to the backbone."¹ And with this judgment Hort agreed. "Lightfoot," he said, "is not speculative enough or eager enough to be a leader of thought." His "mental interests lay almost exclusively in concrete facts or written words. He never seemed to care for any generalisation. No one can with advantage be everything; and he gained much by what was surely a limitation."² Indeed, Lightfoot's mind was severe and rigorous, and had a certain vigorous native beligerency, which Hort described as "its correspondence to the prevalent English habit of mind, by which he gained enormously in ready access to English

¹ *English Historical Rev.* vol. v. p. 214.

² "Life and Letters of F. J. A. Hort," vol. ii. p. 89.

³ *Ibid.* 410.

people of all sorts."¹ And these are the very qualities and limitations which stamped with its formal character all his work.

Westcott, on the other hand, had more of a mystical nature than Lightfoot, though it would be incorrect to say that he was more metaphysical. His mind has more affinity with literature and criticism than with philosophy and history. He is a contemplative rather than a speculative thinker. He is an idealist who loves the sources where he finds the lights that give him life; he is not a dialectician who loves to discover and follow and weave together the sequences of thought. It was real affinity that attracted him to "John;" a similar, though a less complete, affinity that drew him to "Hebrews." To his peculiar idealism Alexandria is more congenial than Athens, and the personal equation limits the insight and the range of his interpretative power. His mind can hardly be described as pellucid; he loves the twilight which subdues the stronger colours and softens the harsher or more rigid outlines. In his discussions in literary or historical criticism he manages often to leave a sort of unsatisfied feeling, as if the mind had not got fairly face to face with the facts, but had instead looked at them through a haze, which flooded the scene with more harmonising effects than would have come from the pitiless light of day. But while as a thinker he appeals to a comparatively restricted class, as a textual critic, *i.e.*, in the region where he deals with the most formal and exact of all literary studies, he has as his audience the whole of the learned world. He can speak as a man of science, and classify and marshal his authorities, and where they are in conflict decide between them for reasons the competent can understand, and will either approve or condemn. And so his great contribution, though it is not his alone, to the theology of the age—as pre-eminent in its own order as Lightfoot's great work was in its—is a Greek text of the New Testament. And the name which stands on the

¹ "Life and Letters of F. J. A. Hort," vol. ii. p. 411.

title-page indissolubly associated with his is Hort's. They were indeed *par nobile fratrium*, and the text which bears their joint names is the fit monument of their brotherhood. But the precedency in name and in honour will only be fully known and determined when the letters which passed between the two while the work was in progress have seen the light.

What has been said as to Westcott applies, *mutatis mutandis*, partially to Hort, but it needs to be qualified by being enlarged. He was a man of rarer, in some respects of higher qualities than either of his compeers. His nature was more complex, and, in obedience to something wiser than instinct, he had given his varied faculties a no less varied discipline. He was long remembered at Cambridge as the Man of four Triposes—mathematical, classical, the natural and the moral sciences. This was a dangerous beginning, and might well have signified a fatal facility for drudgery, but no capacity for better things. In Hort's case, however, it expressed a real demand of nature. It did not tempt him either to sacrifice his life to his academic reputation, or to try to become an expert in all or any of his tripos subjects, but it saved him from the limitations of the mere scholar, the sectionalism of the mere man of science, the abstract idealism of the mere metaphysician, while it drilled him into the habits of accuracy and methods of research which were the factors of his later efficiency. His regard for facts, however trivial, his love of research, his faculty of delicate discrimination and classification, his sympathy with the spirit of discovery, his mental hospitality, the welcome he was ever ready to offer to a theory which promised to shed new light on old things, his eagerness to discover causes and conditions of variation or of relations between old and new forms, different or cognate, in nature or in history, in morphology or in MSS., sprang out of a discipline which had been at once philological, scientific, and philosophical. The mental attitude which is thought to be typical of the apologetic divine—the attitude which looks upon every new discovery or theory in science as a masked danger to faith, and

deals with it as such—was utterly alien to him. He was always on the outlook for fresh truth, for new ways of viewing and interpreting men and things. On the very eve of its appearance he hailed "The Origin of Species" as, "in spite of its difficulties," an "unanswerable" book. But, while the university drilled him, his intellectual quickening came from Coleridge and Maurice. They made the ideal elements of his mind, the regulative principles of his thought; yet their application, the realm in which he moved as a thinker, was specifically his own: it was the history of primitive Christianity, construed not simply for its own sake or in its more phenomenal being, but rather as the parable of the universe, the mystery in whose interpretation all time was interpreted.

In a quite exceptional degree Hort's own intellectual problems were those of the early Church; and in him the great thoughts of the second and third centuries seemed to be re-incarnated. To him the doctrine of the Logos was no mere orthodox dogma, but a living belief, a whole philosophy of being. In its light he read the texts, the early Church, its literature and its creeds. But while the thought that lived in him was ancient, the man it lived in was modern, looking upon the problem of the universe through eyes that science had trained and that philosophy had opened, yet with a mind which faith had illumined. It was this which created the atmosphere that surrounded both the man and his work, which filled with the enthusiasm of hope the disciples who got near enough to catch some glimpse of the things he saw in the light he saw them under. And yet it helps to explain why he found speech so hard as to be well-nigh impossible. There is something singularly pathetic in the volumes which have been so lovingly edited and published since his death. They are, indeed, but shadowy fragments of a once vivid mind, as it were half articulate words from lips which seemed silent for ever. When these posthumous volumes are read through the "Life and Letters" we see this, that Hort's inability to write what would satisfy himself sprang from the conflict of

two tendencies within him—the scientific and the speculative; and the conflict was the more acute that the speculative stood at the end, and the scientific was the way which led up to it. Of all rare combinations, that of the scholar and the thinker is the rarest, and, curiously, it is often a paralysing combination, especially when each of the two so retains its integrity that the scholar insists on all his facts being reckoned with, and the thinker that every several fact must have its place and reason. And we see in Hort's "*Hulsean Lectures*"—long brooded over, printed in part, carried about for years, revised, re-revised, growing to him ever less adequate—the thinker struggling after this immense co-ordination. His son says "he viewed all the movements of the time in connection with theology." He did more than this; he construed through theology all nature and history. In his system he wanted to find a place for the documents and institutions and persons of the Church, but also for the religions and civilisations of the world, as well as for the discoveries of science. Without physics theology was incomplete; without theology all the speculations and discoveries of man had no unity. And the unification was to be carried out by a process of verification. The experience of man was at once to authenticate and justify the truth of God. And so he believed that freedom was as necessary to theology as authority to religion.

II.

Of the two Oxford scholars named above, neither may seem comparable as theologians to these three eminent members of the sister university. But we must distinguish. As to the late Master of Balliol two things have to be remembered—he forsook theology early, and he occupied, first as tutor and then as head of his college, positions that were little friendly to the vocation of the scholar or the cultivation of the higher learning. But it is easy to be here unjust. The very force of his personality and his success as an administrator and educator helped to obscure Jowett's higher

qualities and achievements. And the clouds that did so much to hide his real character were not always lined with silver; they were often very dark and earth-born indeed, whether due to the undergraduate imagination, which dearly loves the mythical, or to the ecclesiastical, which has the art of invoking unconscious invention to justify dislike. The Oxford of his early manhood was a stormy place, not kindly to the golden mean, or what is fabled as the academic calm or philosophic mind; and too narrow to allow the hostile forces free play, compelling the men who embodied them so to jostle each other, or even so to collide, as to transform intellectual difference into personal heat. The history of what is known as "the Oxford movement" has still to be written; of books dealing with it, more than one has earned a name which once fell from the late Master, "a reservoir of posthumous spites." The worship of fictitious heroes is an easy and common cult, but is not noble or elevating, and it has had free scope and full exercise among the Tractarian men. In no circle of men in modern days have there been more extravagant loyalties or violent hates; and the hates were not always allowed to perish with their occasion—they survived among the men who became Catholics and did not altogether die among the men who remained Anglicans. And exaggerated praise or immoderate admiration is as little just as extravagant blame. John Henry Newman has been made to live before the imagination of the multitude as the most typical Oxford man of the century. As a matter of fact, he is typical, not of Oxford, but of a school that has now and then attempted to find there a home. The men typical of Oxford, as a home of learning and knowledge, are Roger Bacon, the interpreter of nature; Duns Scotus and William of Ockham, the one the most critical, the other the most speculative, of schoolmen; Cardinal Wolsey, statesman and munificent patron of letters; Dean Colet, student of Scripture and founder of a great school, selecting for his trustees, as Erasmus says, "married laymen of honest reputation," because he had observed

generally "that such persons were more conscientious and honest than priests;" Richard Hooker, stateliest of English prose writers as well as most judicious of divines; John Hales, "the ever memorable," who loved breadth and hated the ecclesiastical tyranny which created schism; William Chillingworth, who tried Catholicism only to return into a larger and thorougher Protestantism; John Selden, jurist, scholar, and historian; John Hampden and John Pym, English statesmen; Edward Pocock, Orientalist, the last representative of an illustrious race of scholars who made the English name famous in Europe; Joseph Butler, philosopher and divine; John Wesley, preacher and organiser; Charles Wesley, preacher and poet; Adam Smith, moral philosopher and economist—founder, indeed, of the modern science of economics; William Hamilton, metaphysician and man of learning; Thomas Arnold, schoolmaster, historian, and man of affairs—these are the men most typical of Oxford, representing all that is finest in her culture and truest in her handiwork, and most beneficent in the contributions she has made to the common weal. But under the spell and passion of Newman she became heated into a sort of fiery furnace, and the youth that were then cast into it had to be made of good stuff if they were to walk in the midst of it unsinged and undismayed. And there were men, though they were few and elect, who stood the fiery trial, and came out of the furnace without so much as the smell of fire upon their garments. It was, indeed, a brave thing to keep a quiet soul in those days of quick speech, which yet was not quick enough for the feeling it would fain express. But the young academic Liberals were gallant men, the very chivalry of their time—Arthur Stanley, Benjamin Jowett, Arthur Hugh Clough, Matthew Arnold, and we may name other two, though their course was more troubled and less straight, Mark Pattison and James Anthony Froude. These men have not been made saints or heroes of; their party is too critical to be apt at canonisation, while, to speak the blunt truth, one or possibly two,

were of too mixed material to be built after the heroic model or made into a heroic form. But Jowett was certainly compacted of the finest stuff; struggle did not fret him, nor, what is a far rarer thing, did petty persecution sour. He had to suffer the martyrdom of silence, but he bore it like a man; and when he found speech, spoke like one who did not know or feel that his lips had been sealed.

We have to remember these things if we would understand what Jowett did in theology, or the spirit he did it in. The work which he did in this field, the commentary on certain Pauline Epistles, with its incorporated essays, appeared just ten years after the Tractarian movement had culminated in the secession of Newman; but between it and the "Development of Doctrine," which marked the event, the distance must be measured by centuries rather than by years. It was a most modern book, puzzling by its very modernity, misunderstood because it was so new and strange a thing in sacred criticism and exegesis. It was subtle, penetrated by intense religious feeling, often distinguished by lucid elegance of form and phrase, yet with the frequent lapses in the sequence of his thought which marked all Jowett's work to the very end. What bewildered the student was its absolute freedom from tradition; and the curious thing was that the old scholastic tradition had not been argued down, analysed, an airy nothing, or otherwise forcibly expelled; it simply was not, and for the author seemed not to have been. Paul appeared to be lifted bodily out of the world in which learned interpretation, held in the leading-strings of theological formulæ, had for ages made him live and move, and placed back in a simpler and roomier world, where thought was more fluid and less fixed. Men did not know what to make of this Paul; he was too much of a real man, and too little of the scholastic theologian to whom they had grown accustomed. They thought he had been simplified out of existence and did not see the profound insight of this new presentation, how cunningly he had been unclothed, how deftly re-clothed

in his hidden and forgotten raiment. We might describe the commentary as, in one sense classical, in another sense historical, in a third sense secular, understanding that term in its true and literal meaning. It was classical as distinguished from theological; the Epistles read as literature, for themselves and in order to the discovery of their thought, their writer, the forces that made him, the influences that surrounded him, the character that moulded his conduct, and the men whose friendship or hostility affected his opinions and helped to determine his policy. It was historical as distinguished from traditional: the canons of the schools counted for nothing, but the world the man moved in was thoroughly realised; that world, Jewish, Hellenistic, Greek, Roman, was made to re-live for the interpreter; then the mode which the man had of using the Book he best knew and most used was studied, and the forms of thought which were his rather than ours subtly analysed and determined. It was secular as opposed to isolated and sectional: Paul and his books were part of the age in which they lived, shared the life and reflected the experience of their own time; his relation to the Twelve and to the Churches were explained and illustrated by the action of kindred personalities in distant times but similar circumstances. Luther and Calvin, Wesley and Whitefield were summoned to show how Paul and Apollos, or Paul and Peter might differ in theology, yet preach in the same church or address the same people. Philo was re-embodied that he might express the ideas which were current in the Judaism that Paul knew. The work was that of a comparatively young man, yet one who had far passed the age of paradox and crude originality, and who lived under conditions where continuous study and concentrated thought are least of all possible; but it deserves to be called a book which marked, if it did not make, a new era. It was a more original book than Baur's "Paulus," though it had nothing like the same literary and controversial result; it was English and not German, for it was less ridden by theory and stood more soberly

face to face with fact. It showed more creative and constructive power than any of Lightfoot's "Commentaries," and as it represented only the firstfruits of Jowett's labours in this field—though alas, the firstfruits were destined to be also the last!—one may almost venture the prophecy that if he had not turned from theology to classics he would have done here the work for which England was waiting; and which by supplying it with a basis at once Biblical and reasonable, might have saved the Broad Church from the extinction which he lived to see overtake it.¹

HINTS ON CHURCH REFORM: A REITERATION.

BY THE REV. DR. JESSOPP.

From *The Nineteenth Century* (London), March, 1897.

(*In two parts.*)

PART I.

It is well-nigh forty—nay! it is more than forty years ago since, in the insolence of youth, I ventured to express a decided opinion that I should live to see great reforms in the constitution of the Church of England. It was in the presence of a small assembly of clergymen, every one of whom was my senior, and many of whom were old enough to be my father, that

¹ Cf. Hort's judgment. "Certainly his (Lightfoot's) doctrinal comments are far from satisfying me. They belong far too much to the mere Protestant version of St. Paul's thoughts, however Christianised and rationalised. One misses the real attempt to fathom St. Paul's own mind and to compare it with the facts of life which one finds in Jowett." And again, "Doctrinal questions are almost entirely avoided, as Lightfoot means to keep them for Romans. However, that is certainly the weakest point of the book; and Jowett's notes and essays, with all their perversities, are still an indispensable supplement."—"Life and Letters of F. J. A. Hort," pp. 79, 35.

I committed myself to this audacious prophecy. I see the dear old gentlemen now, and I hear the tone of their voices all expressing displeasure at the young curate presuming to express before his elders an opinion which, to say the least, was peculiar. I had a bad half hour of it, and if I did not feel 'small,' I did feel very young. I was silenced, but not convinced; put down, but not quite crushed; indeed, not quite put to shame. Those were the days when 'Henry of Exeter' was still alive. It was but a year or two after that dauntless prelate had, for the second time, pronounced his censure upon Archbishop Sumner for his Grace's attitude in the famous Gorham case. It was just a little time before the appearance of the *Essays and Reviews*. It was when Convocation seemed to most men to be a shrivelled sham; when the immense majority of clergymen shrank from the thought of anything like disturbance of the *status quo*; when no one had yet heard of such a creature as a Liberal Conservative, or dreamt of such a nondescript as a Liberal Churchman. In those days either of these designations would have been regarded as expressing a contradiction in terms.

Nevertheless, since those days we have been moving on, slowly it may be, but still moving; the question is, in what direction have we been moving? Is this Church of England of ours a living organism, growing upwards, broadening outwards, sending its roots deeper downwards, with a grand promise of a splendid future that shall be more than worthy of her magnificent past? Or can we bring ourselves to believe—shame on us if we can!—that all we have to look to is the grotesque and very questionable 'loveliness of calm decay'?

Let us clear the ground at starting by endeavouring to get some clear notion of what we mean by that word Church.

In the nineteenth of those Thirty-nine Articles which are to be found at the end of our Prayer Books, there is a definition of the term Church which is by no means clear of ambiguity. As it stands in the English ver-

sion of the Articles, it is said : ' The visible Church of Christ is a *Congregation* of faithful men in which the pure Word of God is preached ; and the Sacraments be duly ministered according to Christ's Ordinance, &c.'

Whether the English form of the Articles were drawn up before, after, or simultaneously with the Latin Articles, I cannot say, but it is certain that, if we may assume that the Latin represents the original draught, the English word *Congregation* does not express adequately all that the Latin word *cetus* conveys. If I had never seen the English Articles, and were called upon to translate the Latin, I should translate that Latin otherwise than it is expressed in the Prayer Book, and should render it thus :

' The Church of Christ [so far as it is] visible is an *association* in which the pure Word of God is preached and the Sacraments—in respect of those things which of necessity are requisite—be rightly administered.'

The Church of Christ in the deeper sense may be defined as an ideal body, whose members are in living union with Christ the Lord. But the Church of Christ *so far as it is visible* is an organic body whose members are living men incorporated into that body by the initial rite of Baptism ; and such a body may exist under more than a single form and may admit of changes in its constitution, such as in fact history has shown us to have been carried out in the lapse of ages.

But there is a narrower sense in which the word *Church* is used in common parlance when we speak of a National Church—as the ' Church of England,' or the ' Church of Scotland,' or the ' Gallican Church,' when we mean an organised community more or less recognised by the state ; a community in whose activities every member of the state has a certain interest, and on whose ministrations every member of the state has a claim—a community protected by the state in the discharge of certain functions which are left in the hands of its executive, and which, like all important functions, are partly of the nature of privilege, partly of the nature of specific duties. By virtue of this rec-

ognition, such a church among ourselves is called the Church of England as by law established. I do not think that the word *Church*, as used in the nineteenth article, is meant to apply to this narrower sense of the word. I cannot doubt that it *is* so used in the twentieth article, in which the extent and limits of its authority or power are laid down.

In that article we are told that 'the Church has the *right*—and with the *right* it is bound to exercise the *duty*—of regulating the order in which divine worship shall be carried on in the sanctuary.' That is beyond a doubt the meaning of the Latin words 'Habet Ecclesia *jus* statuendi Ritus sive Cærimonias,' and I have long thought that the English version of those words is a most unhappy and a most mischievous mistranslation. For whereas in the Latin Articles no more, and no less, is claimed for the Church as a Christian community than that she has the *right* (*jus*) of determining what ceremonies she may sanction from time to time, the English Articles declare that she has the *power* without saying a word about the *right*, as if those two words connoted the same thing instead of being terms which are radically antagonistic.

Anything which tends to confuse men's minds as to the fundamental conceptions of *Right* and *Might* and to foster the fatal error that the two are identical can only be regarded as a very dangerous attack upon the reason and the moral sense of Christian men. There may be *power* which may be used to the suppression of all *rights*. There may be *rights*, though the power to exercise them may be unrighteously withheld. The very essence of tyranny is that under its malign pressure the rights of men are treated as if they were non-existent.

But taking the twentieth article in what I suppose was its real meaning as expressed by the Latin *jus*, it lays down for us as a principle that, in matters of ceremonial and ritual, the Church—that is, the National Church—has the *right* to regulate, *i.e.* to settle, to alter, to improve, to reform its ritual and ceremonial observances according as circumstances may require.

But when we talk of the National Church having this right, the existence is implied of some representative and legislative assembly having authority to pronounce upon the necessity of the reforms indicated, and some administrative power of giving effect to its ordinances. To speak of an organised society which has no legislative assembly, no executive, and no machinery for enforcing discipline, is about as logical as to speak of a body which has no form or substance. It is the old verbal jugglery which in scientific theology reached its climax when polemics insisted that we must conceive of a 'substance' distinct from its 'accidents.'

II.

For some centuries past—not so very many centuries—the Realm of England as a body politic has had its legislative assembly which has concerned itself with civil matters. It has always been summoned by the king's writ; in theory the sovereign has presided at its meetings; it is known as the Parliament of the Realm.

While this civil assembly has held its sittings and carried on its debates, the National Church has gone on holding her consultative assemblies and confining her discussions in the main to matters ecclesiastical and religious. These assemblies of the National Church were, from the very first, summoned *not* by the sovereign, but by the *Archbishops of the two Provinces*, and they continue so to be summoned down to the present day. They are called, as they have been called for ages, the Convocations or Provincial Synods of the two Provinces of Canterbury and York. The union of the two Convocations constitutes the *Concilium Regionale* or National Synod.

The National *Parliament* during the last five centuries—to go no further back—has undergone changes which one may almost call organic; and reforms have been carried out in its constitution from time to time, and at no very wide intervals, which have made it what it is. Its sphere of activity has been largely ex-

tended, and it has grown from being at first no more than the Parliament of *England* to become the *Parliament of Great Britain and Ireland*, absorbing the legislative functions which may have formerly been discharged by the provincial governments of Scotland and Ireland, and overlapping with its all-embracing jurisdiction and prerogatives almost all the political and civil functions which may have belonged to those provincial assemblies but have been abolished.

The *National Synod*, or assembly of the National Church, continues till this very hour, not only in substance but almost in form, what it was when Archbishop Theodore first established the Provincial Councils in the seventh century. Pretending to exercise no jurisdiction over any other Church but the Church of England, and avoiding all interference with the politics and civil business of the realm, the National Synod has during all this long period of our history kept up a great deal even of the old procedure, and retained in great measure its original form, though as a legislative assembly it has been gradually reduced to the mere shadow of its former self.

But even a shadow implies a substance behind it, and a form may be as empty as you may please to call it. But emptiness, too, implies capacity of holding and preserving something. The vessel that is empty to-day may have been filled with wine or oil yesterday, and may be filled with better wine or better oil to-morrow. Beware how you swell the parrot cry of those who are so ready to shout aloud that all empty forms must be swept away.

The assembly of *two* Houses of Convocation may seem, and does seem, to some what they denounce as an empty form. But so far from its being an insignificant matter, it is, on the contrary, a highly significant form for those who will have the patience to investigate its meaning and history.

When the division of the Christian polity in England into two Provinces was decided upon, there was no united England, and hardly anything like it. England did not acquire political unity till at least two centuries

later than Theodore's time. The petty Saxon kingdoms were always at war, and the geographical borders of those kingdoms were always changing. But, through all these generations of political rivalry and strife, the limits of the two ecclesiastical Provinces remained substantially unchanged, while between the two primates of those Provinces there was often so much acute jealousy that the two Provinces may be said never to have been drawn together into strictly corporate unity. We are even told, on the highest authority, that, in the eighth century, 'the notices of intercourse between the Churches of York and Canterbury are far more rare than those of the communication of either with foreign Churches.'

Nevertheless, the time seems to be near when we may expect that the National Synods of the future will cease to be two, and become one in form and substance, and such a unification, there are good men and wise ones among us, who, as they have long desired, so now they are beginning confidently to hope that they themselves may live to see realised.

But if such a consummation, so devoutly to be wished, were to be brought about, or rather, let me say, when it is brought about, is it conceivable that the constitution of such an assembly as some of us venture to look forward to in the near future—an assembly which shall be the representative assembly of the Church of England—is it, I say, conceivable that its constitution should be built up on the model of the present Convocation, or that this latter should be continued unaltered and unreformed?

As matters now stand the constitution of both provincial synods, if not quite identical, yet presents us with the same glaring anomalies, and for convenience we may deal with them as if they were already one.

III.

The Convocation of the Province of Canterbury, such as we know it now, consists of an Upper and a Lower House. In the upper house the bishops, with

the Primate at their head, take their seats as the depositaries of the spiritual power of ordination. As such they are the representatives of the episcopal order, and they stand pretty much in the same relation to the lower house as the House of Peers stands to the House of Commons in the National Parliament.

In such a house all the suffragan and assistant bishops have a *right* to a seat; they have the *right* because they are members of the same order. They have not all the *power* of sitting with their episcopal brethren as assessors; though if all had their *rights* the upper house at this moment, including the two Primates, would number fifty-six bishops all told.

Double this number, and would the needs of the Church of England be at all over-supplied? Would an upper house of Convocation so increased in number lose anything in dignity or general estimation? Rather would it not gain enormously?

The lower house of Convocation is a much more composite body.

Regarded as an assembly of representatives it is one of the very oddest representative assemblies in the whole world.

It may be said to be divided into three classes of members. The first class consists of the *Prælati minores* or lesser prelates, who are the successors of the priors of *certain* monasteries suppressed by Henry the Eighth, and a portion of whose endowments were reserved from the general pillage for the support of the cathedral establishments. These *Prælati minores* are the Cathedral Deans. Besides these there are the Archdeacons, who are a little less obviously the representatives of an extinct species, inasmuch as they are summoned as *Inferior Ordinaries*, having jurisdiction in the archidiaconal courts over which they severally preside.

The second class of representatives in the lower house are the proctors of the cathedral chapters—already represented, be it remembered, by their deans—so that every cathedral body sends up two members to Convocation. In the election of the cathedral proctors only the four or five *residentiary canons* have any

voice ;¹ as a matter of course these elect one of themselves. As for that shadowy body, or body of shadows, which some idealists delight in calling 'the greater chapter,' and which is supposed to include the honorary canons in its embrace—that is nothing accounted of in these elections ; neither do I for my part think that they ought to be accounted of in cases where the titular distinction conferred upon them is simply honorary. It remains, however, difficult to understand why these cathedral proctors—these representatives of the Church's pocket boroughs—should be in Convocation at all ; unless, indeed, they are sent there to keep the deans humble, or that the final cause of their presence is to strengthen the deans' hands should any proposition menacing to the well-being of the cathedral bodies call for firm and united resistance. Be it as it may, the cathedral proctors constitute a class by themselves.

But there is one other member of the lower house of Convocation who in his own imposing person constitutes another class by himself.

All the peaks soar, but one the rest excels.

This august personage is a unique figure in the lower house of Convocation. He represents one of the greatest of our national institutions ; there is nothing to prevent his being a layman, as many of his illustrious predecessors have been before now. That he must be a scholar of eminence and a man of distinction, capable of holding his own against the world, goes without saying ; but that he should be in any sense an ecclesiastically minded divine is by no means necessary, nor is this expected of him. That lofty personage is the Provost of Eton College !

I am told that, with the retiring modesty which so often characterises the greatest men, the Provost of Eton rarely, very rarely, puts in an appearance at the debates in the lower house. Perhaps his almost sub-

¹ I believe this is not quite correct. I am told that in some cases the 'prebendaries'—who in point of fact are honorary members of the chapters—have a voice in the election of the cathedral proctors.

lime isolation may be oppressive. There is a sense of loneliness which must haunt solitary and unapproachable grandeur.

The third—or must I say the fourth?—class of representatives are the Proctors of the Parochial Clergy. They are the representatives of the whole body of beneficed clergy in England and Wales.

The total number of members in the lower house—if I mistake not—is 168. Of these the deans and cathedral proctors number 52; the archdeacons, 67; the proctors of the parochial clergy, 48; the Provost of Eton, 1. These figures need no comment.

Now I am quite willing to admit that they who may be called the dignitaries in the lower house are in more senses than one all picked men. Among them are to be found some of the most gifted, the most zealous, the most influential, and the most learned clergy in the Church. Of the *Prælati minores*, as a body, I could only bring myself to speak with sincere and cordial respect, admiration, and esteem. But I cannot believe that therefore the present constitution of the lower house of Convocation is as it should be, or that, if ever we are to get Church reform, we can help beginning at reforming the representation in that House.

The Augurs themselves must every now and then look at one another and smile.

The unreformed House of Commons, such as it was before 1832, with its pocket boroughs, and its glaring inequalities in the distribution of seats, and its outrageous anomalies and abuse of one kind and another, was a very model of a representative assembly compared with this antique and picturesque curiosity, the lower house of Convocation, whether of Canterbury or York.

Surely! surely! reform in the Church of England must begin with the reform of Convocation. But as surely it cannot end there.

If you press me with a retort which in effect shall mean that you consider me a mischievous revolutionist, and that I am bound to abstain from finding fault

with the constitution of a time-honoured assembly until such time as I am prepared with a cut and dried scheme for altering that constitution, and so formulating a revolutionary programme; I fall back upon my position as a mere critic, but an earnestly friendly critic. A man may have a disgracefully defective acquaintance with the multiplication table, and yet may have conscientious objections to accepting the dictum that nine times seven are fifty-six. Or to put it better—a man may have no pretension to be called an architect, and yet be more than justified in pointing out to his friend that the house that friend is living in is in a very unsafe condition and is in great danger of falling about his ears. I am not called upon to come forward with a scheme of reconstruction in this instance. But I can have no doubt that with a second chamber such as that we have now—such a chamber unreformed—we cannot hope to get out of the deadlock which I humbly suggest we are face to face with now.

Reform of Convocation must come, and when we have got that reform the next question—and a most serious and important question—or rather it comprehends a whole series of questions—is,

What may we expect, what have we a right to expect that it will do for us—for us, I mean, whose joy and pride and boast it is that we are loyal sons of the Church of England?

FREE CHURCH UNITY: THE NEW MOVEMENT.

BY THE REV. HUGH PRICE HUGHES.

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(In two parts.)

PART I.

ON March 9 the second National Council of the Evangelical Free Churches will begin in London. This gathering will be the most numerous, representa-

tive, and important assembly of Evangelical Free Churchmen ever held in England. There is already abundant evidence that the movement which has produced it will influence Evangelical Christianity as much as the Oxford Movement has influenced Anglicanism. But this movement began so quietly and has progressed so harmoniously that it is only now beginning to receive the attention which its immense significance demands. Before ten years have passed everybody in England will realise that a new thing has appeared in our midst, as absolutely unprecedented as it is pregnant with illimitable possibilities. It is the last and the only really successful and effective outcome of the wonderful and beautiful aspiration for Christian reunion which is in the air, and which is felt more deeply to-day than on any previous occasion since the disruptions of the sixteenth century. The first definite suggestion of this particular movement was a signed article, contributed by the Rev. Dr. Guinness Rogers to the *Methodist Times* of February 20, 1890. It was entitled "A Congress of the Free Churches," and the first utterance in that article struck the keynote of the movement. It was the following sentence: "Has not the time come when the true unity which, I believe, undoubtedly exists between the different Evangelical and Nonconformist Churches of the country, should be made more distinctly visible?" Dr. Guinness Rogers, like every other student of the past and the present of Evangelical Nonconformity, had been greatly struck by the gradual and, at last, entire disappearance of the internal misunderstandings, suspicions, and antagonisms which had rent English Dissent asunder even more than the Anglican Church is rent by her three divisions to-day. One hundred years ago the English Dissenters and the Methodists were as far apart as the two sections of Anglicanism respectively represented by the *Record* and the *Church Times*, and their antagonisms were not kept within any restraint or bounds by such bonds as those which compel the different sections of our Establishment to act together, at least to some extent. Gradually all those

antipathies and controversies have absolutely ceased. The internal relations of the great Evangelical communities of to-day are those of unbroken harmony ; we never attack one another in our pulpits, we fraternise on occasion in the fullest sense, we mutually recognise one another, we exchange pulpits, we transfer members from one communion to the other without the least hesitation, and we meet with ever-increasing frequency at the same sacramental table. We have realised in the actual practice of Church life the same complete and full communion with one another that existed in the apostolic age. As Dr. Guinness Rogers points out in the article to which I have referred, this has not been brought about by any abandonment of principle or denominational peculiarity, but by the discovery that truth is many-sided, and that no phase of ecclesiastical organisation has an exclusive claim to acceptance. " We have learned," he wrote, " that true godliness may have many varieties of manifestation and different forms of service, and that we are warring against God when we refuse to acknowledge a work which is evidently of Him, because it does not conform to all our ideas, and is carried out on lines far removed from those which we have been accustomed to regard as decorous." He then proceeds to refer to the fact that a Church Congress meets together year by year for the advancement of Anglicanism, and he asks whether Evangelical Nonconformists might not profit by that excellent example and have a similar gathering of their own. If Anglicans, with all their deep and fundamental divisions of opinion, are able, although sometimes somewhat turbulently, to take counsel together, why should not the great Evangelical communities, which have no such differences of opinion ? He protests that such a Nonconformist Congress would exist not for the purpose of presenting a hostile attitude toward the Established Church, although the Congress would consist of Free Churchmen, but for the positive furtherance of our own share in the work of evangelising England. Then, in conclusion, Dr. Guinness Rogers goes a great step further

and expresses a profound thought, possibly in advance of what he himself fully realised when he uttered it. Such a course, he declares, " would be a public development of a Church idea which at present is hardly realised. Wesleyans, Presbyterians, Baptists, Congregationalists, meeting on the same platform, not for an interchange of compliments and courtesies, but for true Christian fellowship in devotional service, and for counsel on common Christian work, would be a striking illustration of a Catholic Church, including various sections, each with its own form of development, and with its distinctive features of doctrine and ritual, but all one in Christ Jesus." That noble and lofty idea, admirably expressed, has become incarnate with astonishing swiftness and success in the National Council so shortly to meet in London. In the next issue of the *Methodist Times* the proposal of Dr. Guinness Rogers was warmly supported by Dr. John Clifford, the Rev. F. B. Meyer, Dr. Bowman Stephenson, Dr. Townsend, and Dr. Watts, of the Methodist New Connection, and Dr. Keen, the ex-president of the Bible Christian Conference. Mr. F. B. Meyer suggested that the Society of Friends should be added to the four communities mentioned by Dr. Guinness Rogers. That was, of course, immediately done, as the omission of their name in the first suggestion was a mere accident. The movement in the organised form which it has already assumed is more indebted to Mr. George Cadbury, of Birmingham, an eminent member of the Society of Friends, for munificent financial support than to any one else. It is also greatly indebted to him for constant services and sagacious counsel. At every annual gathering members of the Society of Friends have taken a prominent part. The movement suggested by Dr. Guinness Rogers shortly afterwards received the hearty approval of Professor Fairbairn, and finally, at a representative committee of Manchester ministers and laymen, it was agreed that a congress should gather in that great provincial city. The selection of Dr. Mackennal as secretary of the provisional committee did more than can be expressed to secure

the ultimate success of the movement. From that day to this, the wisdom and tact, the patience and industry of Dr. Mackennal as secretary have been simply invaluable. The first Free Church Congress was held in Manchester in November, 1892. It was, as Dr. Rogers suggested, a congress pure and simple. It consisted of those who had accepted invitations to assemble, and there were no elected representatives. Each session had a separate chairman, chosen by the self-appointed committee which had called the Congress together. This gathering sufficiently demonstrated the essential unity of all the associated Churches to justify the calling of a second Congress at Leeds in the spring of 1894. At that Congress also very few representatives were present; it consisted in the main of personal members, and had no permanent presiding officer. Indeed, it is probable that the whole movement would have died before now, as being inadequate to embody the ideas which prompted it, unless the Leeds Congress had taken two steps of great importance. It was resolved first of all that for the future, instead of having a relay of casual chairmen, each Congress should nominate a President, who would take the chair at every session of the next Congress and would be the personal centre of union and continuity for all the committees during his year of office. Yet more important was the suggestion that the gathering to be held in the following spring at Birmingham should be organised on a representative basis. Thereupon arose a serious difficulty.

As Dr. Guinness Rogers had foreseen, the responsible national assemblies of the various Evangelical Churches could not possibly commit themselves to any movement of this kind, the ideals and scope of which were realised only by a very few. Moreover, it was extremely important that such a gathering should be entirely free from the embarrassing and hampering responsibility of committing great historic Churches on any question which they had not had the opportunity of deliberating and deciding for themselves. At the same time it was increasingly evident that the move-

ment would have no force and no value unless it were really representative of the convictions of Evangelical Free Churchmen. The problem, therefore, was to discover some method by which Evangelical Free Churchmen, as such, could express themselves freely on various issues of common interest to them all, without embarrassing or committing their several communions and without the least interference with the internal autonomy of their respective Churches. The happy suggestion of a territorial basis of representation achieved the great object in view. In consequence of this happy inspiration, England is already covered by a network of local councils. All the Congregationalists, Baptists, Methodists, Presbyterians, and Quakers in a given area are requested to select, in such a way as they think best, representative ministers and laymen to constitute the local council. In that council they meet, not as Congregationalists or Baptists, or Presbyterians or Methodists, or Quakers, but as Evangelical Free Churchmen. They do not and they cannot attempt to interfere at any time or in any way with the internal organisation or discipline of their represented communities, either locally or nationally; but at the same time, by their coming together in this spontaneous manner, they are able to demonstrate their real unity and to act together for mutual defence, and for a common attack upon the forces of evil. The more this method of representation is pondered, the more it will be felt that it secures unity without uniformity, and all the practical advantages of unity without sacrificing any of the indisputable advantages of denominational organisation.

As a matter of fact, a Congregational church, a Baptist church, a Methodist church, and a Presbyterian church in any locality in England are much more really united to one another than a parish church, a Franciscan church, a Dominican church, and a Jesuit church in a similar locality in Italy. Those four Roman Catholic churches have no local control over one another. Three of them are subject, not to the Bishop of the Diocese, but to the Generals of their Order in

Rome, and their only effective bond of unity is their common subjection in the last resort to the Pope. In the same way, the four Evangelical Churches I have named are subject in the last resort to the authority of the true Head of the Church, our Lord Jesus Christ, and, as a matter of fact, they are much more closely united, and they much more frequently co-operate than the four local churches of the Latin communion. They are entirely free from the proverbial conflicts between the regular and the secular clergy, and between the various religious Orders of Rome.

The immense effect of the two measures adopted at Leeds appeared at the Birmingham Congress of the following year. Dr. Berry of Wolverhampton was elected the first President. He is this year the chairman of the Congregational Union; and it is generally believed that his election to that high office at a comparatively early age is due not only to his eminent abilities, but to the wish of the Congregational Church to express its sympathy with the movement in which he has taken so conspicuous and so influential a part. This, by the way, is a striking rebuke to the absurd statement recently made by a professional interviewer of the Bishop of London that the Congregationalists are tending towards Unitarianism. A further evidence of the absolute groundlessness of that statement is to be found in the fact that the first definite and formal statement of the reason why Unitarians are excluded from this movement was given by the Congregationalist President at Leeds. As the reason of that exclusion is not yet properly understood and still occasions controversy and painful reflection, it will be well to quote at length the words of Dr. Berry :

" Permit me now, honoured fathers and brethren, to indicate with more fulness some of the aims, as I conceive them, of this Free Church Congress. In the very forefront of our objects I would place the exaltation of Christ, the living Christ, who died and rose again, as the source and centre of our common faith and life. We come together that we may make more impressive the unity which already exists, and which does not require to be created, in our religious beliefs and spiritual experiences. That there may be differences in the perspective of our doctrinal beliefs; that there may be and must be innumerable differences in the sphere of speculative thought and the-

oretical interpretation; that there undoubtedly is great variety of beliefs among us on points which are open to discussion and of secondary import, does not in the least affect our profound and common allegiance to the essential contents of the Christian doctrine. To us, in common, Christ is the soul and centre of revealed religion. His essential deity, His real incarnation, His sacrificial and redemptive work, the vital relation of the Cross to the remission of sins—these are held by us all as facts of history and truths of revelation. It is to give due weight and influence to this common faith; it is to put an end as far as we can to the mischievous suspicion of a divided faith that we have come into this larger and closer association. This frank declaration of our position is our answer to critics who attack us from opposite poles. On one hand we have been charged, or suspected if not charged, with a lack of brotherhood and breadth in not inviting Unitarians to join our ranks. Our Unitarian friends will believe me when I say that our attitude has been determined as much out of respect for their conscientious convictions as out of loyalty to our own. We are not their critics, and still less their judges. We are not slow to pay homage to the learning and devotion, to the intellectual and public service, which are associated with their great names. We even recognise with pleasure and gratitude the work in which they have fulfilled so prominent a part—the work of reclaiming the more human aspects of Christ's life and the more humane features of His Gospel. But we cannot hide from ourselves the fact that the point on which we differ is one of such vital importance, involving the whole personality and mission of Jesus Christ, and necessarily carrying with it such difference of spiritual experience as to render union a matter of practical impossibility. This is not a Non-conformist Congress whose *raison d'être* lies in a negative and critical attitude towards the Established Church. This is a Free Church Congress, based upon our common and positive adhesion to the great verities of Evangelical history. The definition of such an association necessitates absolute unity in the essentials of our faith a primary requirement of fellowship."

In the inaugural address, from which I have made this lengthy quotation, and which for the first time gave adequate and dignified expression to the true inwardness of the movement, Dr. Berry explained the positive, constructive, Church aspect of the movement in the following terms:

"On the other hand, our declaration of faith is sufficiently explicit to silence the false accusation of the so-called Catholic Churches that we hold with light hand the historic faith of Christendom. I have heard some of my Free Church friends say that it is not worth while to notice such a calumny. I cannot take that view. In my judgment, the charge is so serious, both in itself and in its reflex action upon those who make it, as well as upon the general tone of Christendom, that I would deem it little less than guilty silence to allow it to pass unrebuked and undenied. There is at least this much excuse for this class of our critics, that they can quote in support of their con-

tention the hasty utterances and easy generalisations of some of our own number, who have mistaken fresh forms of expression for disloyalty to ancient verities. Ours is the faith of the Apostles and martyrs; the faith which has through the Christian centuries been the succour and support, the song and hope of the long procession of the saints. The up-grade of experience is far removed from the down-grade of disloyalty. We march, by the grace of God, that up-grade path—

" We are not divided,
All one body we ;
One in hope and doctrine,
One in charity.

" But now, in the next place, we exist to affirm, to illustrate, and to promote the New Testament doctrine of the Church; the Church of Christ, in our judgment, is an essential agent of the kingdom of God. We believe that Christ created the Church, and that the Apostles diligently founded individual Churches, not as mere societies of sympathetic souls, but as a distinct means of grace and discipline. In this matter we stand equally opposed to two extreme contentions: first, to that ecclesiastical doctrine which makes the Church dependent upon an official class, and the presence of her officers essential to the validity and vitality of her sacrament and offices; and secondly, to that extreme individualistic doctrine which so insists upon the personal element in conversion and communion as to forget the natural significance and the spiritual ordination of the society which is to minister to its growth. It is impossible for me, within the brief limits of this address, to do more than indicate our repudiation of both these attitudes. In respect of the first, our contention is not that the minister creates the Church, but the Church the minister; that the Apostolic succession, without which there can be no Church, is the succession which runs not down a thin official line of priests, but through the continual and growing life of the Church; that the Church is the orderly and selective association of new-born men, who have realised in fellowship the promised presence of Christ, and that the validity of the sacraments is due to the presence of Christ in the Church, rather than to the benediction of the priest in celebration. On the other hand, we stoutly contend that the Christian life was never intended to be a severed and individualistic growth; that though each spiritual life, like each natural life, comes into being by a separate birth and by the distinct overshadowing of God, it must merge at once into interdependent society for its growth and culture; that it was to the two or three gathered together, and not to isolated individuals, that Christ's great promise was given; and that, therefore, while membership of the Church may not be essential to salvation, it is to the full-orbed development of Christian life and service. These contentions, in my judgment, are of the utmost importance. It may be true, probably it is true, that in the heat of other controversies, and especially our struggle for the rights of each individual Christian and each separate Church, we have failed to give sufficient prominence to our underlying ecclesiastical doctrine. The time has come when it is of the first importance that we lay emphasis on a truth we have always held in the recesses of our faith, though differing in our forms of government and in our details of service. We

are a united branch of the Church of Christ, with an Apostolic succession that gives validity to our sacraments and our order, with a funded life which qualifies us to bear a living testimony and to work the works of God. Out of this doctrine springs at once the democratic freedom of Christian men and the social ecclesiastical quality of all who enter into fellowship. It makes a Church more than her officers, and the sacraments dependent rather upon the grace and faith of the recipients than upon the presence of the Church officer. Above all, it throws us constantly, unconsciously back upon the living presence of Christ for the efficiency of our life and work, while it enables us to point with simplicity and with fervour to Him as the Lord of the Church and the Saviour of the world."

There is one other distinctive and characteristic phase of this movement which was also explicitly, though briefly, uttered in the memorable address of the first President. While this movement is recovering the lost or forgotten conception of the Christian Church, it is also defining the Christian State as it presents itself to the minds of men who cannot tolerate the subjection of the Church of Christ to the authority of the secular power. The true representatives of this movement are quite alive to the fact that our Lord must be supreme in national and public as well as in private life. This great formative conviction was expressed by Dr. Berry in the following words :

"The kingdoms as well as the individuals of this world are to become the kingdoms of our God for His Christ. We bow before Him as the King of kings, we claim lordship for Him in every sphere of life, not less in culture than in commerce, as much in social life as in Church praise. And though we believe that our first and supreme endeavour must be to win lordship for Christ through the regeneration of each individual heart, we are profoundly convinced of our duty to create opinion and to organise effort whereby the Christian principles of life may be implanted in law, in commerce, in industry, in literature, in social relations, and in political parties. I am aware that in this matter not less caution than charity will require to be manifested. It also goes without saying that upon questions of detailed policy, on which there may be legitimate and frank difference of opinion, it would be as useless as it would be unjust to make pronouncements or to take action. The questions that confront us today, the main and foremost questions, are such as to demand a voice and hand from the Churches that profess the leadership of Christ. It is ours to create the higher ideals, to disseminate the purer atmosphere, to insist upon the ethics of Christ. The Lord is calling us to speak with more explicitness upon the rights and wrongs of human relationship, to denounce greed, hate, passion ; to proclaim the law of love as the rule of healthy and prosperous life. In the name of Christ, and for the sake of His kingdom, we have the right, as we are

under the obligation, to throw ourselves into every movement which tends to elevate the condition, to multiply the opportunities, to enrich the resources of human lives and communities. 'Our nation for Christ' is the motto inscribed on our banner. And not until we see a Christian Parliament, a series of Christian municipal bodies, Christian commerce, Christian industry, and Christian recreation, will our toil be ended and our discharge won."

The Birmingham Congress made its mark upon the movement through the generous determination of Messrs. George and Richard Cadbury to place a large sum of money at the disposal of the Congress during the ensuing five years for the purpose of the national organisation of the movement. Mr. George Cadbury was the leading spirit of the local council, which had already rendered immense service to Birmingham and the neighbourhood, and he was anxious that similar work should be done in every part of the country. He had undertaken the cost of a special secretary, Mr. Rutherford, who still continues his vigorous organisation of the Midland counties. In Birmingham also the parochial idea of the Rev. Thomas Law had been carried out with great success. Half a century ago, Dr. Dale's predecessor, the Rev. John Angel James, had maintained that the majority of the people could never be reached except on the principle of a parochial basis; but the voluntary Churches were not prepared at that time for this truth. Mr. Law, one of the most energetic and successful of the younger ministers of the United Methodist Free Church, had advocated the parochial system with considerable success at Bradford, and on his removal to Birmingham assisted in carrying it out there. The whole of Birmingham was divided into Free Church parishes, and one parish was assigned to each of the associated Evangelical Churches, not of course in the exclusive sense in which the parochial idea is carried out in the Anglican Establishment. No one is felt to be an intruder who does any work in private or public in any parish in Birmingham; but it is obvious to those who reflect, that the only system which scientifically and systematically reaches the entire population is the parochial system. In order, therefore, that everybody may be reached,

but with no sectarian or exclusive object, the establishment of Free Church parishes is now being more and more accepted by the associated Churches in every part of the country, and the day is not distant when the whole of England will be mapped not only into local councils, but into a complete parochial system, with an Evangelical Church undertaking to visit anybody and everybody in the parish assigned to it, who may desire such a visit, not for the purpose of stealing sheep from other pastures or of propagating bigotry and sectarianism, but simply for the disinterested promotion of the work of God and for the extension of the kingdom of heaven. Through large gifts the committee of the National Congress found itself in a position to remove its headquarters from Birmingham to the Memorial Hall, Farringdon Street, London, to secure the whole time of an organising secretary, and to establish a national organisation. At the unanimous request of the Congress, Mr. Law consented to give up his pastorate and undertake the organising work, for which he has already shown singular efficiency. The final act of the memorable Birmingham Congress was to authorise the committee to prepare a constitution to be submitted in the following spring to the congress which was invited to meet in Nottingham. The Birmingham Congress did me the honour of electing me President of the Nottingham gathering, and there is no doubt that this election was largely meant as a recognition of the fact that it was of essential importance that the Wesleyan Methodist Church should be associated as fully as possible with the other Evangelical communities in this great movement. At first some among us, as well as in the Presbyterian Church, were suspicious that the enterprise was a party-political one; that suspicion was so entirely groundless that it disappeared as soon as our ministers and people took the trouble to examine the history and character of the movement. Now the most influential and representative of our ministers take an active share in this movement in every part of the country.

PROFESSOR HENRY DRUMMOND, TEACHER,
AUTHOR, TRAVELER, CHRISTIAN.

BY II. A. B.

From *The Congregationalist* (Boston), March 18, 1897.

BEYOND the bare announcement of the fact of Professor Drummond's death at Tunbridge Wells, in the south of England, Thursday, March 11, the cable has, as yet, furnished no particulars, and we are left to conjecture as to the special manner of his passing on. The latest reports by letter have been encouraging, and indeed the Scottish correspondent of *The Congregationalist* had spoken in this very letter of cheering news respecting the invalid. His prostration and the serious character of his malady might, however, have prepared us for the result, even though it comes now as a shock to many hearts on both sides of the Atlantic.

Professor Drummond had been at Tunbridge Wells for over a year, having previously sought, for fully as long a period, at health resorts in Great Britain and on the Continent, restoration to health. He has made a brave fight for recovery and been aided in it by the skillful ministry of the best physicians and the unsparing devotion of his closest friends, whose presence and attention no doubt cheered him to the very end. His physical ailment, we understand, began in a form of rheumatism, and the pain and weariness connected with it months ago whitened his hair and changed the outward aspect of the man. Yet his serene and sunny faith never faltered. Those who, having in mind the easy circumstances surrounding his life up to that time, predicted that "Drummond's rose water Christianity" would not be able to endure the test of month after month of intense pain, have not seen their prophecies verified. The faith in God and love for Christ and men which, when possessing abounding health, he witnessed to in the palaces of the nobility, in assem-

blages of scientific men, in places to which the gay and fashionable resort, and in the slums of Edinburgh and London as well, shone forth brightly and constantly from his sick-room.

But it is not the picture of the suffering, yet cheery, Drummond which we on this side of the water, at least, care to cherish most. We prefer to overlook, so far as we can, these later years of illness, and remember him as he was on his last visit here four years ago. His springing step, his glowing eyes, his tall, agile figure, his abounding vitality, his overflowing kindness, his interest in all things human, his profound sympathy with various forms of aggressive and practical Christianity in this country—these unite to form the image of one who was to us in his personal presence such a constant inspiration. It seemed to us when he sailed home in the autumn of 1893 that he was just in the prime of his powers, and that the next twenty years would witness the accomplishment of still larger work than could then be credited to him. But God ordered otherwise. Instead of being smitten down in a night, as was Phillips Brooks, whom he resembled in so many ways, Professor Drummond was called to what must have been the greatest trial that could be imposed upon his ardent spirit—months of inactivity and helplessness. Hard as they have been for him, they have endeared him all the more to those who loved him, and have rounded out and made symmetrical a character already noble.

In reviewing his forty-six years on earth we think, naturally, first of the books he has written, which will carry his thought and spirit to the generations to come. His *Natural Law in the Spiritual World*, published in 1883, first brought him into prominence. The essays embodied in it were substantially talks given to audiences at Glasgow, made up largely of working men and of others who had difficulty in reconciling the discoveries of science with their traditional faith. The freshness and suggestiveness of the thought of the book and its charm of style gave it a speedy and wide popularity, and caused its translation into

several other languages. Tropical Africa was the literary fruit of an extensive tour in the heart of the Dark Continent, in the course of which he made valuable additions to the stock of scientific knowledge touching the geology and botany of Central Africa. The *Ascent of Man*, embodying the Lowell lectures delivered in Boston in 1893, was his last, and perhaps his most finished, work of a scientific order, and being the production of a thoroughgoing evolutionist who at the same time held to the essentials of the Christian faith it received considerable criticism.

Professor Drummond's literary activity was not, however, confined to attempts to reconcile science and religion. His little books on practical religion have constituted a remarkable contribution to the distinctively Christian literature of this century. The *Greatest Thing in the World*, originally delivered as an address at Northfield, has been one of the most popular works of this generation, having attained a sale of over 200,000. In the same class should be enumerated similar pointed and helpful deliverances, each on some single vital principle of Christianity. Among them are first, particularly directed to members of Boys' Brigades, *Pax Vobiscum*, the *Changed Life*, Baxter's *Second Innings*, and the *City without a Church*.

But Henry Drummond was a worker as well as a thinker and an author. He believed in doing the things the Master said. His first impulse to practical service of his fellowmen was due, we believe, to Mr. Moody's stirring words when the evangelist, in his Edinburgh campaign twenty years ago, touched the heart of the young man, then a student at the university. He was drawn at once and heartily into evangelistic work, and was a great assistance to Messrs. Moody and Sankey in different parts of the kingdom, but it was in Edinburgh in particular, and some years afterwards, beginning in 1884, that he exerted himself most continuously and effectively. The "Drummond meetings," as they came to be called, represented evangelism of a new order, far from sensation and emotionalism, but widely influential in deepening the spir-

itual life of the hundreds of students at the university and in sending them out to minister to the needy and fallen.

When Professor Drummond came to this country in 1887 he visited nearly all our leading colleges in the East and started in many of them forward movements in Christian work, initiating in particular the sending of deputations of collegians to hold meetings in churches and missions. During the four or five months in which he was in this country that year he was in great demand at popular gatherings like those at Chautauqua and Northfield. Many will recall the series of addresses at Northfield, and particularly the Round Top gatherings, when in the freedom that characterized that summer assemblage the listeners literally sat at the feet of the professor and questioned him regarding the deep things of the spiritual life. Mr. Moody at that time did not share the distrust with which ultra conservative people were beginning to regard the author of *Natural Law in the Spiritual World*.

Another form of practical endeavor which received its initial impulse largely through Professor Drummond was the Boys' Brigade movement, and quite unlike it in character, but illustrating the range of Drummond's influence, was the series of drawing-room talks which Professor Drummond gave one season before the lords and ladies in the Duke of Westminster's London house, his theme then being, as we recall it, *The Program of Christianity*.

Professor Drummond's rich personality attracted men of all classes to him. His natural affiliations were with the upper classes, his father being a man of wealth and his uncle, Mr. Peter Drummond, being the originator of the well-known Sterling Tract enterprise. Henry Drummond's birthplace was in Sterling, close to the battlefield of Bannockburn. His educational opportunities were the best which Scotland afforded and were supplemented by courses in Germany. He was always a great traveler and found in Africa, Australia, the islands of the Pacific and the Rocky Mountains much to repay his scientific curiosity.

The chair in the Free Church College at Glasgow which gave him his title was that of natural science, which he has held since 1884.

Though he never married he had a lovely home in one of the quiet streets in Glasgow. He entertained on a liberal scale, and he was a welcome guest in scores of houses all over England and Scotland. His relations with the Earl of Aberdeen were especially intimate. But though he mingled freely with the aristocracy Professor Drummond was equally admired by humble people, and his quiet and persevering ministrations to those in need and sorrow and poverty are not all recorded in human annals. College men and women took to him with that whole-souled devotion which marks enthusiastic youth, and he was always the life of the companies of which he was a member. He will be sorely missed by that remarkable group of Edinburgh graduates, the Gaiety Club, so called because when in the university they held evangelistic services in the Gaiety Theater in Edinburgh. To it belonged such distinguished leaders as George Adam Smith, Robertson Nicoll, John Watson and James Stalker. They have been in the habit of meeting once a year, usually at some Highland resort, for conference and comradeship ever since they were at the university together. Last spring their rendezvous was around the sick man's couch at Tunbridge Wells.

Though a thorough believer in the modern conceptions of the universe, the Bible and the religious life, Professor Drummond was never dogmatic in his liberalism, never polemical in his methods. He once gave a young man who sought from him a subject on which to write a paper the topic *The Narrowness of Breadth*. He wanted most of all to preserve the Christian faith, though fully aware that it must reshape itself in new forms as the centuries come and go. Considering the freedom with which he spoke, it is almost strange that he was never brought to rein until two years ago. His wonderful personal popularity explained the holding back of conservative opposition. But it at last broke upon him in May, 1895, at the Assembly of the

Free Church, where, however, he was triumphantly vindicated by a vote of 274 to 151. Principal Rainy and Dr. Stalker spoke in his favor, and the latter's splendid plea in behalf of his friend deserves to rank with the great speeches which have helped to make ecclesiastical history. "It is one thing," he said, "not to accept a certain view and quite another to declare it intolerable. It may be thought that I am prejudiced in Professor Drummond's favor. I *am* prejudiced by his prayers, by his Christlike character, by his unselfish and holy life. He has done a work for Christ and for this country, which no other man could have done."

It has been given to but few men of his generation to touch and uplift life for multitudes of people as Henry Drummond's words and personal influence have done. Beside that great fact how comparatively trifling seem his deviations from accredited theological standards, or even occasional slips in scientific statements, if perchance he made them. At the close of a fair May Sunday in 1893 he stood the center of a parlor group in a New England college town. He had been addressing two great audiences of students and meeting face to face for personal conference perplexed minds, imparting to each the inspiration and guidance which he or she needed. He straightened himself up of a sudden and with kindling eye said: "Was it only last night that we left Boston? It seems a week. Ah! that is the way in which we may expand life." To many souls in Great Britain and America has come this expansion of life as they have learned to look upon it through Henry Drummond's eyes. And enriched and fortified by this conception they can endure more bravely their loneliness and sorrow now that he has passed beyond their sight.

DR. J. H. BARROWS IN INDIA.

From *The Independent*, New York.

THE Haskell Lectures, by Dr. John Henry Barrows, in Calcutta, have proved to be a great success. They have delighted the missionaries and all interested in a clearer perception of Christianity; they have somewhat surprised those who imagined that he would come as an apologist, and have apparently staggered those who believed that the Parliament of Religions made manifest the decadence of Christianity in America and the superior power and virtue of the Oriental religions. From every hand come the most cordial testimonies not merely to the eloquence of the presentation, but to the convincing power of the argument.

The program of lectures included the following topics: "World-wide Aspects of Christianity," "World-wide Effects of Christianity," "Christian Theism the Basis of a Universal Religion," "The Universal Book," "The Universal Man and Saviour," and the "Historical Character of Christianity as Confirming its Claims to World-wide Authority." There was also a lecture on the Parliament of Religions; and Dr. Barrows preached each Sunday of his stay, taking as his topics: "Human Restlessness and Christ its Quieter," "The Comfort of Christian Theism" and "Final Victories." There were also numerous receptions, one noted already in *The Independent*, given at the Palace of the Maharajah by representatives of the Hindu, Mohammedan, Jain, Parsi, Buddhist, Brahmo and Christian communities; others by the Brahmo community and the Missionary Conference, as well as some minor ones. The last closed the series, and was in a sense the farewell to Dr. Barrows as he left Calcutta to visit other parts of India. Any detailed description of the lectures is impracticable, but the impression left by them is easily understood from the references in the Calcutta papers. A long article in

the *Statesman* refers to them as "singularly eloquent and powerful," while the *Indian Witness* says :

"We very much doubt whether India has ever been favored with so worthy a presentation of the Christian faith and its Divine Founder. The lecture on 'The Universal Man and Saviour' excelled anything of the kind to which it has been our fortune to listen. It certainly was a splendid tribute to the Christ, and we wish that ten times as many thousands had the opportunity of hearing it as the hundreds who enjoyed that privilege. We hope that in his visit to other stations whichever of his lectures may have to be omitted, it will not be the one just referred to."

The impression that seems to have obtained in advance is expressed by a Parsi paper, which in giving its welcome to Dr. Barrows assumed that he came on a mission to preach Christianity in India, but was not likely to be aggressive in that preaching. So, also, the article in the *Statesman* said that there was a general unpreparedness for the very decided and uncompromising attitude he took in these lectures as a believer in the Christian religion : "His utterances were expected to be a series of compromises in which so much of the genuine wine of truth had been parted with that there remained but a weak solution as destitute of color as it was of richness or flavor." Contrary to this, however, while Dr. Barrows recognized what there is of truth in the Scriptures of other nations, he showed very firmly his belief that the Christian revelation was the incarnation of the light that lights every man that comes into the world. Without decrying other great religious systems or depreciating their real value, without a word or tone of disparagement or contempt, he set forth their merits in sharp contradistinction to the "full-orbed truth" and glory of Christianity.

The feeling of the missionaries was manifest in the words spoken at the reception by the Missionary Conference. Principal Morrison, of the Established Church of Scotland, in presiding referred to the better understanding and appreciation of the Parliament of Religions which would now be had throughout India by all ; and all the speakers, representing the English

Baptist Mission, the London Missionary Society, the Methodist Episcopal Church, the Free Church of Scotland, the Wesleyan Mission, and the Church Missionary Society, united in expressing their cordial appreciation of the impulse to a more thorough study and a clearer comprehension of the true character of the Christian religion, which would be the inevitable result of Dr. Barrows's lectures. The impression upon the Hindu community it is as yet too early to forecast entirely. There evidently was some disappointment that Dr. Barrows should be so uncompromising in his claims for Christianity; at the same time there was uniform courtesy of reference, and the reception accorded to him was most cordial.

Dr. Barrows himself, in his reply to the words at the Missionary Conference, expressed his pleasure that some doubts regarding the Parliament of Religions had been removed. No one had deprecated the misrepresentations of it that had been brought back to the Asiatic countries more than himself. Some of the representatives of these countries had naturally come in contact with liberal thinkers in America and with non-believers, and hence had arisen in considerable measure the erroneous conclusions drawn and the misrepresentations circulated everywhere.

CURRENT THOUGHT.

Works of Imagination in the Old Testament.

It is a striking paper on the lines of progressive religious thought which Professor C. A. Briggs has contributed to the current number of the *North American Review*. The topic he has chosen for discussion is the extent to which imaginative literature figures in the sacred writings of the Hebrews. Among the works which may be classed as distinctly artistic compositions are enumerated the Psalter, which

is obviously a collection of lyric poetry; the Book of Proverbs, which is a compendium of sententious aphorisms and didactic verse; the Book of Lamentations, which is a collection of dirges; the three elaborate masterpieces, the Book of Job, the Song of Songs, and Ecclesiastes, and, lastly, three books, which, apparently, Dr. Briggs regards as essays in prose fiction—namely, Jonah, Esther, and Ruth.

No one, of course, would deny that the Psalter and the Book of Proverbs, as well as many poems

scattered through the historical books, bear witness to the insight and grace of the Hebrew singers. It is also generally acknowledged that the three great pieces of composite poetry rise to great heights of poetic art. Job, for instance, is a gnomic, didactic drama, presenting a combination of poetic skill that would be unique in the world's literature, had it not been closely approached in modern times by Goethe's "Faust," which, indeed, was modelled upon it. The poetic features of the Song of Songs were imperfectly recognized until recent times. Its divisions in the Authorized Version and in the Revised Version are bad; the arrangements of chapters are wrong; the headings of the chapters are misleading. A culminating sin was committed against the book in the authorized English version by rendering many of its verses into indelicate language. Dr. Briggs declares that as a matter of fact there is not an immodest or impure word or thought in the work from beginning to end. Modern scholarship finds in it a drama of true love; five acts of a charming operetta, each act having its refrain. If love be holy and Christian, no piece of poetry has a better claim to be in the canon of Holy Scripture than the Song of Songs. In the Book of Ecclesiastes is depicted the battle carried on within the soul between scepticism and faith, agnosticism and the fear of God. Two sides of the soul's experience are portrayed, the dark side of doubt and the bright side of piety; the difficulty often encountered in interpreting the book is ascribed by Dr. Briggs to the distribution of its material between these two sides. It is pronounced dangerous to use the two edged sword of its scepticism

and the keen arrows of its doubt, unless one keeps constantly in view that these weapons of agnosticism are turned by the shield of Koheleth's heroic faith and the armor of his reverence for God.

While admitting the existence of poetry in the Bible, many Christians are reluctant to acknowledge that examples of prose fiction also have been admitted to the sacred canon. It is, nevertheless, certain that the Haggadic literature of the Hebrews, used chiefly for the instruction of the people in the synagogues and in the schools, is largely composed of such writings. Rabbis used parables, stories, and legends of every variety of form and substance in order to teach doctrines and morals, and even to enforce the legal precepts of the Jewish religion. Jesus in His teachings employed the same methods. What is known as the apocryphal books of the Old Testament comprise many such stories which have been favorite themes of art. We need only mention Judith and Holofernes, Zerubbabel and the King of Persia, the Maccabee mother and her seven sons, Bel and the Dragon, Tobit, and Susanna, all of which writings are regarded as canonical by the Catholic Church. Among the books admitted to the canon by Protestant churches, three, as we have said, are regarded by Dr. Briggs as unquestionably prose works of the imagination, all written in the times that followed the return from the captivity in Babylon. These are Jonah, Esther, and Ruth. Half a dozen reasons are given for considering the Book of Jonah essentially "an inspired work of the imagination." For instance, it was not the aim of the writer to write history; the story is told

only so far as it sets forth the prophetic lessons of the book; the transition from the sea to Nineveh suggests rapid flights of the imagination and not the steady flow of historical narration. Again, the prophet Jonah is mentioned in the historical Book of Kings, and a prediction of minor importance is attributed to him. It is deemed remarkable by Dr. Briggs that the Book of Jonah should pass over this ministry in the land of Israel, and that, on the other hand, the Book of Kings should omit to notice such an important prophetic ministry as is recounted in the Book of Jonah. As for the miracles reported in Jonah, these seem to Dr. Briggs rather marvels than true miracles. There is nothing resembling them in the miracle workings in the Old or New Testament; they are more like the wonders of the "Arabian Nights." It is true that there are great sharks in the Mediterranean Sea, which are alleged to have swallowed men and horses and afterward to have cast them up. But, though this were admitted, the chief difficulty would remain; how could we explain the suspension of the digestive processes of the fish for so long a time and the self-consciousness of Jonah while in the bowels of the fish, as indicated by his ability to pray? Even if these difficulties could be overcome, Dr. Briggs points out that the most serious objection would still confront us; it is not so much the supernatural power exhibited in the miracle that troubles one, as the character of the miracle; there is in it an element of the extravagant and the grotesque; the simplicity, sublimity, and grace which characterize the miracles of biblical history are absent. It is hard to believe that a being of

holiness and majesty could work such a grotesque and extravagant miracle as that described in the story of the great fish. So, too, the story of the wonderful growth and withering of the tree is, in Dr. Briggs's opinion, more like the magic exemplified in Oriental tales than any of the biblical miracles. Even more marvellous and incredible seems the alleged repentance of Nineveh, from the king on his throne to the humblest townsman. We are reminded that Nineveh at that time was the capital of a proud and conquering nation, of the greatest empire of the world. Some apologists, indeed, have striven to minimize the repentance by describing it as merely an official one, ordered by the monarch; but, according to the story, God recognized the sincerity of the repentance, and recalled His decree of destruction on that account. Should we not see, asks Dr. Briggs, in the repentance of Nineveh an ideal of the imagination? It may be said that Jesus by His use of the Book of Jonah gave His sanction to the historical value of the narrative. For Dr. Briggs the objection has but little weight; seeing that Jesus continually used for purposes of instruction stories of His own composition, and would, not unnaturally, recur at times to stories drawn from the Old Testament. If it be urged that Jesus makes a realistic use of it, as if He believed the story to be true, Dr. Briggs would reply that He does not make a more realistic use of Jonah than He does of the story of Dives and Lazarus. For such reasons the story of Jonah is declared to be an essay in prose fiction, a work of the imagination.

As regards the Book of Ruth, we are reminded that in our English Bible it is placed among the

historical books; that was the arrangement in the Hellenistic canon; but in the Rabbinical canon, which was based on an earlier scheme, Ruth is put among the later and miscellaneous writings, chiefly poetical. The language of the book, being tinged with Aramaic, makes it probable that it was not written until after the Babylonian exile. While Dr. Briggs does not deny that Ruth and Boaz were historical characters, he looks upon the Book of Ruth as a work of the imagination; in point of fact, as a charming idyll. The historical persons, Ruth and Boaz, and the events of their courtship and marriage were embellished by the imaginative author of the narrative in order to set forth the lesson that the grace of God pushes beyond the race of Abraham, and redeems even the Moabites, for whom no provision was made in the law code of Deuteronomy or in the discipline of Nehemiah. The further fact is noted that the narrative proper has appended to it a genealogical table, which did not belong to the original document.

The Book of Esther is placed in the Hellenistic canon after the apocryphal pieces of fiction called Tobit and Judith, and in the Rabbinical canon it is classed with the miscellaneous writings; at all times its title to figure among the canonical books has been deemed most doubtful. It has been held by many scholars that this book, the language of which is one of the latest specimens of biblical Hebrew, is a piece of historical fiction designed to set forth the importance of the Purim festival as a national feast, and to teach the lesson of patriotism. Dr. Briggs is not even inclined to admit that the book is an historical romance. He believes

that the feast of Purim had another origin than that reported in the story of Esther. It is further pointed out that there is no theology in the book; the name of God is not used at all, but the name of the Persian monarch occurs 187 times in 166 verses. The Greek additions to Esther use the Divine name as freely as it is used in other writings; but in the Hebrew text of Esther, wherein there was no religion, there was no occasion for the employment of the name of the Deity, and one does not miss it unless his attention is called to the fact. It is likewise to be remarked that the morals of Esther are not of the highest order. Esther is praised for her beauty and tact, but she does not appear as a God-fearing damsel like Ruth. She is far from sensitive from virgin delicacy and womanly virtue. She is perfectly ready to sacrifice her honor in the interest of patriotism. One of the Greek additions, indeed, to the Hebrew text tries to mask this fault by the insertion of a special prayer. In a word, Esther, like Jonah and Ruth, is ranked by Dr. Briggs not among historical writings, but among the masterpieces of the imagination of the ancient Hebrews.—*The N. Y. Sun.*

The Scriptures.

THE talk of those who would minimize the public appreciation of the Scriptures at present is about "the Bible as literature." The large majority fails to say that the Bible is very good literature, that it far surpasses in character and expression the literature of contemporaneous Oriental nations, and that it ranks to-day with the best literature of the present—in fact, is generally accepted as a model of clear, digni-

fied, terse, and graphic expression. Neither do they put emphasis on the fact that this superlative literature in thought and expression was produced by a nation that had no art, has left no monuments save those constructed for it by the men of Tyre, and has furnished the world no literary works worthy of comparison with the Scriptures. How did it happen that such a book as the Bible was written by the Hebrews of Judea? How did it happen that such a people expressed itself in such words as those of the Bible when they did not express themselves with equal beauty and force in a single other literary production?—*The Christian Intelligencer*, N. Y. (Dutch Ref.).

THE questions which are now agitating the religious world are neither the theological nor the interpretative. They are neither the question whether the Bible is inspired, nor the question how the Bible shall be interpreted. All evangelical scholars agree in regarding the Bible as in some sense inspired. All evangelical scholars, too, agree in deducing from the Bible certain great fundamental doctrines such as the personality of God, the law of righteousness, the divinity of Jesus Christ, the forgiveness of sins through His sacrifice. This belief in the inspiration of the Scripture on the one hand, and in its Gospel teaching on the other, is entertained as strenuously by Dr. Driver as by Principal Cave, by Dr. Briggs as by Dr. Green. The questions at issue between these two schools are questions respecting the date, authorship, and literary character of the various books, chiefly of the Old Testament. They are important questions, and they

will undoubtedly throw light on the theological problem, What is the nature of inspiration? and on the interpretative problem, What conclusions respecting truth and life are to be drawn from the Bible? But only indirectly do they affect these questions. To believe that Moses did not write the Pentateuch is not to throw doubt upon the Ten Commandments. To believe that David did not write the 103d Psalm is not to throw doubt upon the truth that God forgives the iniquity of His children. To believe that the fifty-third chapter of Isaiah was written by an unknown prophet about a century after the lifetime of the author of the first chapter of Isaiah is not to throw doubt upon the truth that God confers life upon His children through the sacrifice of a suffering Messiah.—*The Outlook*, N. Y. (Undenom.).

No one can more firmly believe than we do in the old saying, "*Extra ecclesiam Catholicam nulla salus*." Outside of the Catholic Church there is no salvation." Every human soul that is saved is by that very fact a member of the Catholic Church. Whatever in this world is worth saving belongs by purchase and inheritance to the great Head of the Church, and therefore, of right, to His Body. The work of the Church is to claim it and, in His Name, to take possession of it. Everything in this world that is true, or beautiful, or good is hers; men who are true and just and merciful of heart are hers, though they may not know it. Millions of men belong to her who never knew her, and millions more who have heard of her only to dread and reject her. No man is excluded from the benefits of the new covenant who

was not rejected of God under the old. One wearies of the bickerings of critics over the Book of Jonah. The jaunty irreverence of some writers and speakers is offensive, though they may not know it. One wonders at the tenacity with which others insist that an anonymous writing, of absolutely no historical importance, shall be accepted as history, and not as a poetic and prophetic parable; one may absolutely refuse to stake the authority of the Christian religion on the proposition that our Lord *could* not refer, by way of illustration, to a prophetic poem or parable in the same way in which He might have referred to an incident of historical fact. In this age of the world neither the personal history of Jonah nor the geographical position of Nineveh is of any conceivable importance to any one; but it is of supreme importance that we should learn the lesson which Jonah learned with such reluctance.—*Church Standard, Phila.* (P. E.).

Apostolic Christianity.

THE larger part of this apostolic criticism, it seems, amounts to this, that the apostles were degenerate regenerate men. Their Christianity is conceded, but not the full inspiration of their writings. They may have known a fact or two, and said a few good things (such critics imply), but their deliverances must be taken with the addition of many grains of salt. "We must get back to Christ!" is the cry. This demand seems a plausible one, and in response to it multitudes are hurrying back past Patmos, the Roman Prætorium, the Acropolis, and the beautiful porch, to sit at the feet of Jesus on the mount or by the pebbly beach of Genne-

saret. It all seems logical and fine, though it all tends to a virtual discrediting of the apostolic contributors to the New Testament. And so it would be quite logical and sufficient if Jesus Christ were but an ordinary teacher of mankind whose messages ceased with His own earthly life. To go to the historic fountainhead is proper when the source is simply a human philosopher such as a dead Plato or Socrates. But such a reference is not wholly applicable in the case of a living Christ who said at the close of His ministry that He had still "many things to say to His disciples which then they could not bear, and who intimated that His own teaching would be enforced and supplemented by the subsequent work of His Spirit. —*The Observer, N. Y.* (Pres.).

THE root idea of the New Testament Church is of a body of Christians who, under Divine guidance and with Divine help, are subsidizing every avenue of human influence for the extension of the message and power of the Gospel. Family life, social relationships, commercial ties and gracious philanthropies were all to be made the means of spreading the truth. The notion that holding a prayer-meeting or sustaining a preaching service is the whole of the legitimate work of a Christian church was at the furthest remove from the primitive thought. The early Christians had received the power from above and they sought to find channels for it to flow into every human life. It has been impossible to seduce the Church of Rome from its fidelity to this original Christian conception. She lays her hand upon marriage, upon the cradle, upon education, upon the details of ordinary life,

upon social relations, upon ministry to the poor and the sick, upon the grave itself, and makes every human activity the channel of religion. Protestantism too often has thrust these activities and relationships into what it calls "the secular realm," and made an hour or two on the Sabbath and a mid-week service the only avenue through which religion touches the heart. By exclusive attention to these "services," it is tempted to neglect or to relegate to outside agencies the control of the influences which touch and fashion life. Such a line of reflection suggests some weighty, almost revolutionary, truths as to the ideal of church life. It may be profitable to follow them out.—*The Watchman*, Boston (Bap.).

Creeds and Orthodoxy.

It is during the last three hundred years that morals have been separated from the doctrine of the church, or conduct from creed. It is undeniable that this has been the tendency of more than one influential Christian sect. They have preached doctrine as expressly distinguished from morals. Differing in many other respects, the great bodies which mainly represent Protestantism have for the most part agreed about this. Many preachers have seemed to deprecate any attention to direct moral teaching. Thus it has come to be said that Christian teachers pay exclusive attention to "creed," that iron-clad dogmas having no relation to practical life are the only subjects of their consideration. This condition of things is now meeting its nemesis. Men are saying: "We have had enough of a religion which consists only of 'creed,' let us embrace one

which consists only of morals, in which not belief, but conduct shall be all in all." And thus we have offered to us as the last fruit of nineteen centuries of Christianity a "Life Creed," or an ethical scheme, which is to take the place of all theology and be a basis upon which everybody can stand together, irrespective of any definite belief. Churchmen, at least, instructed by the constant use of the Prayer Book, ought not to be misled by this charming proposal. They know, or they ought to know, that creed and conduct are not separated in the New Testament, and that they never have been separated in the teachings of the Catholic Church.—*The Living Church*, Chicago (P. E.).

THE position of the antagonists of revealed religion is enormously strengthened by the unwillingness of their opponents to concede anything until they are compelled to do so. The argument from consequences is pressed to a ridiculous extreme. It is constantly said in the inner circles of orthodoxy that we cannot allow the force of this objection to some detail of received opinion, because if we do then the camel will get his head inside of the tent and his whole body will follow. We do not believe that that argument should weigh with honest men. We do not want any form of religion that has to be supported by evasions or half-truths. No man should fear the truth, nor the consequences of acknowledging his deliberate convictions in regard to the truth. God is able to take care of His cause, if we do our duty, and follow the light as He makes it known to us. There are no sadder chapters of Christian history than those which recount how good men have held

to their *à priori* theories in spite of the clearest proofs, not because they did not admit the force of the evidence, but because they feared the result to the cause of truth if they expressed their convictions. There are several ways of being guilty of the presumption of attempting "to steady the ark of the Lord."—*The Watchman*, Boston (Bap.).

Comparative Religions.

We know a great deal more now of the history and the religion of Egypt, of Assyria, of Arabia, of all the East than was known when Renan wrote his "Life of Jesus," and we now know that there is not a particle of evidence that any one of these nations ever reached in any school of esoteric teaching, to this great conception of one only supreme God. The Egyptians did not have it nor the Babylonians, nor the Assyrians, nor the Syrians, nor the Arabians. All were gross idolaters. All their literature, the best of it, all their poetry, all their inscriptions and remains are befouled with polytheism. There is no exception to the facts, and no escape from the conclusion. We turn to the Hebrew literature that has come down to us, and the contrast with what we have seen is utter and

startling. The record begins, "In the beginning God," one God; no Osiris, Isis, and Set and a hundred other of Egypt's brutish gods, but one real, exclusive, sole Jehovah. This contrast is very strange. We have parallel stories of creation and flood; of war and conquest; but always and everywhere the contrast appears. The Jew had but one God; the other nations had gods many and lords many. The reason for this strange superiority of the Hebrew people does not appear. They were no shrewder in wit than their neighbors; inferior, indeed, in the arts as well as in war; less learned, less given to culture or to literature. And yet this insignificant people achieved from their earliest history and maintained a conception of God lofty beyond all parallel. It could not have been an instinct for monotheism, a genius for it; there is no such thing. It is something to be impressed and learned. Whence came, we are compelled to ask, as we observe this most tremendous of all the facts which the historical and literary criticism of Hebrew and other Semitic literatures has to tell us—whence came this sole, unparalleled conception of one only God?—*The Independent*, N. Y. (Undenom.).

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLET, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

THE translator of Harnack's *Dogmengeschichte* had no easy task upon his hands. The appearance of the first volume of the English version of the *History of Dogma*

was noticed in these pages nearly a year ago (April, 1896), and it has now been followed by the second volume. It contains nearly four hundred octavo pages, clearly printed and pleasing to the eye. The original is difficult reading, hence the reader of the English must not expect to find an absence of difficulty. In general it may be said that the translation is fair, but it would be too much to say that it is good. Often one can see the German forms and constructions even in the translation, and one cannot but regret that the translator did not rise to the occasion and become an interpreter also.

The portion of the original here represented extends from about the three hundredth to the six hundredth page, and it treats of the growth of the early Catholic Church, the development of its organization, and the building of its theology at the hands of the Apologists, of Irenæus, Clement, and Origen. In the translator's phraseology it describes the "I. Fixing and gradual secularizing of Christianity as a church," and "II. Fixing and gradual Hellenizing of Christianity as a system of doctrine." The interest in the matter is great, and it is important to have the subject as treated by the author's masterhand accessible in English. It is to be regretted, however, that the quality of the translator's work is not better. On a previous occasion certain classes of blemishes were pointed out, and to those remarks reference may be made now, since, unfortunately, nothing is to be subtracted therefrom and one point is to be added. The dividing marks of the original, by which the subject was partitioned into "Parts," "Divisions," and "Chapters," have been either omitted or so obscured as not to be plain except after a comparison with the German text. Even the title-page contains no indication of the contents of the volume further than that contained in the notation "Volume II." This defect ought to be remedied in future editions. (Boston : Roberts Brothers. \$2.50.)

A very cordial reception was accorded to the first volume of Professor Charles Foster Kent's *History of*

the Hebrew People, and this has encouraged him to follow it by a second dealing with an account of the chosen people from the Division of the Kingdom to the Fall of Jerusalem in 586 B.C. It is the most fruitful period of the history, and Dr. Kent has endeavored to display the development of thought and belief which characterized the time of the prophets. As long as the writings of the preachers of Israel were used as storehouses of proof texts alone, it was impossible to gather from them the historical elements which they contained. We have the newer methods of the critics to thank that we are gaining a truer sense of the true state and proportion of things and therewith a juster appreciation of the messages which the prophets brought. They have revealed a new world, as it were, and have made only the more evident the real service which was rendered not only to God's people then, but now also. It is no small thing to be able to trace the growth of the ideas which God implanted and nurtured, from their inception to their completed form. The influence of surrounding peoples upon the Hebrew nation was also of great effect, and to this the author pays due attention. He also analyses the messages of the prophets, and gives the clew which is needed for their thorough understanding. To Sabbath-school teachers this book will be useful, and more advanced scholars may find in it a convenient introduction to more detailed and exhaustive study. (New York: Charles Scribner's Sons. \$1.25.)

The subject of Scripture typology is one that has been connected so often with religious and fantastic vagaries, that one may confess to a distrust of it without any very deep sense of shame. One of the latest books on the subject is by Dr. J. M. P. Otts, *Christ and the Cherubim*; or, the Ark of the Covenant a type of Christ our Saviour. The book is highly commended by Dr. Francis R. Beattie, Professor of Systematic Theology and Apologetics in the Louisville Presbyterian Theological Seminary, and so far as we have been able to discover, it is as little open to objection as

any book on the subject with which we are acquainted. But at the same time we have to admit that it does not arouse any great degree of enthusiasm in its perusal. (Richmond: Presbyterian Committee of Publication. 50 cents.)

The Structure and Authorship of the New Testament. by I. Panin, and published by him at Grafton, Mass., is one of the most amusing booklets which we have recently seen. It is not the title, but the method which gives rise to this feeling. The author's purpose is to show "(1) that the New Testament contains within itself the infallible means of deciding between rival readings, and (2) that the twenty-seven books of the New Testament were written by one mind." But the methods adopted to prove this thesis remind one of those of the Massorettes, being based upon alleged coincidences which are more striking than valuable. An example of the author's procedure may be quoted from his treatment "Of certain proper names ending in *on*." "... Their number is seven; they are found twenty-eight times in the New Testament, or four sevens. These seven names are found in the Old Testament 770 times, or 110 sevens (Young's Concordance), making their number for the entire Bible 798 or 114 sevens. It is difficult to believe this harmony of sevens to be the result of chance. But if this is design, then the status of Nahson of Exodus 6: 23 is thereby determined. It is there stated that Aaron took Elisheba, Nahson's sister, to wife. But there is nothing to indicate whether he is the same person as the son of Aminadab, who is mentioned nine times in the Old Testament, and thrice in the New, or not. As the identifying of the two as one would make the number in the Old Testament 771, not a multiple of seven, the two cannot be identical." This is a fair sample of the book, and yet we are seriously told that there is nothing new under the sun!

Those who know of the name and fame of the late *Dr. Charles Force Deems* connect him almost exclusively

with the Church of the Strangers in New York. It was, indeed, here that he made for himself the reputation which he enjoyed, but his activities were not restricted to it by any means. In an autobiography and a memoir prepared by his two sons, one becomes acquainted with some of the details of a life whose course prepared the subject for the undertaking of varied activities and for a large measure of success. The autobiography is one that holds the reader's attention from the start, and it is one that can be taken up and read at any point with interest. His life was so varied and many-sided in the course of the years, he saw service under so many sorts of circumstances and in so many different surroundings, and he was, withal, so genial a man, that it is a pleasure to be allowed to get closer to him than the pulpit allowed. The memoir is a sort of supplement prepared with filial piety and respectful reserve. The whole constitutes one of those chatty volumes which make the reader feel at home at once. Wit and wisdom, incident and story fill the pages, and one is loath to lay the book down. Reminiscences of well-known persons abound, so that there seems to be a constant procession of celebrities passing in review. To be fully appreciated, however, the book must be read. (New York: Revell Co. \$1.50.)

The personality of Mrs. Ballington Booth is so charming that anything which she writes partakes of the same character. A recent production called *Did the Pardon Come too Late?* will be read not only for its own sake, but also for the sake of its author, and as a memento of her work on behalf of the convicts among whom she has recently begun to labor. (New York: Revell Co. 30 cents.)

The Open Court Publishing Company of Chicago has issued a second and cheaper edition of Professor C. H. Cornill's *Prophets of Israel*. The original is a valuable popular work, but it has suffered somewhat in the translation. (25 cents.)

They have also issued a translation of the essays of Professor H. Oldenberg on *Ancient India*, in which are comprised "The Study of Sanscrit," "The Religion of the Veda," and "Buddhism," three papers which originally appeared in the *Deutsche Rundschau* of Berlin. (25 cents.)

Dr. James M. Stiffler, Professor of New Testament exegesis at Crozer Theological Seminary, has added another to his excellent series of books in exposition of the New Testament. The present is a "commentary, logical and historical," on *The Epistle to the Romans*. It is the resultant of twenty years of teaching, and it is an attempt to set forth in plain language the meaning of the great apostle. The very process of its formation contains the promise of its excellence. It is intended for those who have little acquaintance with the original text, and it endeavors to expound Paul's thought as it was, without any personal or denominational or theological bias. (New York: Revell Co. \$1.25.)

Two volumes of sermons lie on the table as these words are written, one by a prominent minister in the Reformed Church, and the other by a Methodist preacher. The strange thing about them is that an interchange of title-pages and contents would strike the ordinary reader as most appropriate. But the popular verdict is sometimes entirely wrong, and in the present case the palm for careful thought, rotund expression, and finished style must be awarded to the Methodist. *For Christ's Crown, and other Sermons*, is the latest volume of discourses by Rev. David J. Burrell, D.D., of New York. It is full of incident and picture, enlivened by illustration and interest; but so full of these as to leave small room for solid thought and amplitude of truth. One cannot imagine a sleeper in the audience, and yet for purposes of edification one could wish for something more substantial. Illustrations and metaphors are a rather poor substitute for instruction and mental uplift.—The other volume is *The Celestial Summons*, by the late Rev. Angelo Canoll. From an introductory account of the author, one is led

to expect a good deal, and the expectation is not wholly disappointed. The truth is expressed in rounded sentences and in fervid style, but the printed words evidently does not entirely account for the reputed power of the preacher. The reader may gather profit from his pages, and the many who heard his burning words will rejoice to have this memorial of a man whose reputation extended far beyond his local sphere. (Respectively published by W. B. Ketcham, New York, \$1.50, and Eaton & Mains, New York, \$1.25.)

The author of *Hiram Golf's Religion*—which, by the way, comes to us in its twenty-ninth thousand, bound in paper and sold at the very low price of twenty-five cents—the Rev. Dr. George H. Hepworth, has found a unique way of preaching to the churchless and non-churchgoing masses. The man who conceived the story of the "shoemaker by the grace of God" is original in other ways also. His *Herald Sermons* are out of the usual line both in location and method. The Sunday newspaper is a thing that is looked upon with small favor by those who regard the Sabbath as God's day made for man. But the plain and obvious fact is that it is a feature of the time, and also, that it is read. Taking things as they are, Dr. Hepworth is attempting to make what of good he can out of it, and to make it less of a curse by giving men an opportunity to think of serious matters as well as of the mass of stuff, good, bad, and indifferent, which is served up in fine print Sunday after Sunday. The present volume contains the second series of sermons preached from the pulpit of the Sunday *Herald*, and there can be no doubt of the good intent of their writer, however much opinion may differ as to the wisdom and morality of using such a medium for the promulgation of the truth. It may be imagined that the author acts upon the principle, that if it is justifiable to seek men out in their resorts of evil, and there preach to them, it is also justifiable to place before their eyes, and where they cannot but see it, some small portion of that message which is given to preachers to proclaim. But

whatever the motive, it is interesting and instructive to see how an experienced preacher goes about his task of addressing those whose lack of sympathy with deep spiritual religion is evidenced by the character of their Sunday reading. (New York: E. P. Dutton & Co. \$1.00.)

The Biblical Illustrator series is drawing toward its close, and a vast labor undertaken by the Rev. Joseph D. Exell is nearing completion. The latest volume to appear is that on *Second Corinthians*. It is an octavo of about five hundred and fifty pages, fine print, and it contains an immense amount of material. The text is taken up section by section, and upon each verse or part of a verse material is presented which lends itself with more or less readiness to transformation into sermon plans. If the stories are true which one hears, the volume will find a greater vogue in England than here, where there is a somewhat strong prejudice against sermon crutches and litters. (New York: Revell Co. \$2.00.)

The further publication of the "Men of the Bible" Series is to be in the hands of the Fleming H. Revell Co. (New York and Chicago), and the first volume issued under this imprint is *St. Paul: his Life and Times*, by Rev. James Iverach, the well-known Aberdeen professor and writer on apologetic topics. The book is written in lively and forcible style, and it presents the work of the great apostle in attractive and interesting shape. After a presentation of the events of Paul's life, a chapter is devoted to his theology, and in it the author takes ground against some of the recent critics; contending for a simpler and less complicated genesis and development of his thought. The book is brief (a little over two hundred pages), but it is one of the best in the series. (75 cents.)

An additional volume in Professor Richard G. Moulton's "Modern Reader's Bible" is at hand. It contains *The Chronicles*. It is the fifth and final volume in the historical portion of the series. The print is clear, the size convenient, and the absence of chapter and verse

divisions makes it possible to read the volume after the manner of other books without any unnecessary breaks except those of rational paragraphs. The purpose of the series is excellent, and should meet with wide encouragement. (New York: Macmillan Co. 50 cents.)

The Tool Basket for Preachers and Teachers is a little volume of brief sermon-outlines, as little open to objection as anything of the sort, but not on that account worthy of very high praise. The outlines are very brief, and they are, therefore, of the nature of hints more than helps. (New York: Wilbur B. Ketcham. 50 cents.)

The *Methodist Year-Book*, edited by the Rev. A. B. Sanford, D.D., is one of those useful little compilations which serves to show in brief shape the immense activity of the various agencies of a great denomination. To Methodists it is obviously valuable, and to many others it will be a revelation. (New York: Eaton & Mains. By post, 14 cents.)

SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)	Luth. Q.	Lutheran Quarterly.
Am. Cath. Q. R.	American Catholic Quarterly Review.	Meth. R.	Methodist Review. (Bi-monthly.)
Am. J. T.	American Journal of Theology.	Meth. R. So.	Methodist Review, South. (Quarterly.)
Bib. Sac.	Bibliotheca Sacra. (Quarterly.)	Miss. H.	Missionary Herald.
Bib. W.	Biblical World.	Miss. R.	Missionary Review.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)	New W.	The New World. (Quarterly.)
Chr. L.	Christian Literature.	Pre. M.	Preacher's Magazine.
Chr. Q.	Christian Quarterly.	Presb. Q.	Presbyterian Quarterly.
Church Q. R.	Church Quarterly Review.	Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Ex.	Expositor.	Prot. Ep. R.	Protestant Episc. Review.
Ex. T.	Expository Times.	Ref. C. R.	Reformed Church Review. (Quarterly.)
Hom. R.	Homiletic Review.	Treas.	The Treasury.
Luth. C. R.	Lutheran Church Review.	Yale R.	The Yale Review. (Quarterly.)

Unless otherwise specified, all references are to the March number of periodicals.

Abbott, Dr., on orthodoxy. Chr. L.

American Christianity. (L. W. Bacon) Chr. L.

- Amos and Hosea**, Studies in. (J. C. C. Newton) Meth.R.So.
Ante-Agammemnona. (A. B. Hyde) Meth.R.
Aristides, Recovered apology of, for the Christians (H. M. Harman) Meth.R.
Armenian church. (W. F. and L. F. Peirce) NewW.
Assyria, Decline of (J. F. McCurdy) Hom.R.
Babylonia, Recent discoveries in. (A. H. Sayce) Chr.L.
China, Currency of. (W. Fisher) YaleR. (Feb.).
Chinese in New York, Work among the. (C. C. Hall) Miss.R.
Christ, Homelessness of. (A. Stewart) Ex.T.
Christ, Sympathy of. (W. L. Watkinson) Pre.M.
Christian perfection. (J. A. Beet) Ex.
Christian promise of empire. (G. Matheson) Ex.
Christianity and the historical Christ. (E. Caird) NewW.
Christianity in the West Indies. (P. Bland) Miss.R.
Church of England, Essential Protestantism of the. (H. Wace) Chr.L.
Church unity, Ecclesiastical jurisdiction in its relation to. (C. A. Briggs) NewW.
Cuba, War and the Gospel in. (A. J. Diaz) Miss.R.
Dardanelles, Question of the. (J. G. Whitely) YaleR. (Feb.).
Day labor and contract system on municipal works. (J. R. Commons) YaleR. (Feb.).
Destitute, Gospel for the. (W. T. Elsing) Miss.R.
Ecclesiasticus in Hebrew. (H. W. Hogg) Ex.T.
Elocution, Pulpit. (A. Ayres) Hom.R.
Evangelical revival in its relation to theology. (G. R. Crooth) Meth.R.
Exodus, Israel in Egypt and the. (J. Orr) Ex.
Faith and the miraculous. (W. E. Barton) Treas.
Field, Frederick. (J. H. Burn) Ex.T.
Foreign missions, Waning interest in. (R. S. Storrs) Miss.R.
Foreign populations, Work among our. (H. A. Schaffler) Miss.R.
Genesis, Archæological commentary on. (A. H. Sayce) Ex.
God, Is there a sense of humor in. (J. Hamilton) Treas.
God and the ideal of man. (F. C. Lowell) NewW.
Guidance of the inner light. (J. Watson) Pre.M.
Hatch's "Essays in Biblical Greek," Criticism of. (Dr. Hort) Ex.
Hebrew, Gospel according to the, Three notes on the. (J. A. Robinson) Ex.
Hebrews, Unknown Homer of the. (A. K. Fiske) NewW.
Homer, Unknown, of the Hebrews. (A. K. Fiske) NewW.
Hosea and Amos, Studies in. (J. C. Newton) Meth.R.So.
Housing, Half a century of improved. (W. H. Tolman) YaleR. (Feb.).
Humor in God, Is there a sense of. (J. Hamilton) Treas.
Huxley's (Professor) inconsistency. (A. Lowrey) Meth.R.
Hymns, Who wrote our : a hymnological survey. (A. H. N.) Meth.R.So.
Illustration, Art of, illustrated. (J. Edwards) Pre.M.
Immortality and philosophy. (A. W. Jackson) NewW.
Infant salvation, Development of the doctrine of. (B. B. Warfield) Chr.L.
Institutional church, Open or. Treas.

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- Institutional church**, Symposium on the. (C. S. Mills) Hom.R.
Irenæus on the fourth gospel. (Professor Gwatkin) Chr.L.
Israel in Egypt and the exodus. (J. Orr) Ex.
Jesus, Growth of—physical, intellectual, and spiritual. (M. J. Cramer) Meth.R.
Jesus Christ, trial of, Legal aspects of the. (W. N. McElroy) Meth.R.
John, Gospel of, Prologue to the. (R. A. Falconer) Ex.
Jonah, More about. (D. L. Moody) Chr.L.
Jonah, Story of. Chr.L.
Jurisdiction, Ecclesiastical, in its relation to church unity. (C. A. Briggs) NewW.
Kant's influence in theology. (C. C. Everett) NewW.
Lenten season. Treas.
Liberalism, False and true. (C. H. Beale) Treas.
Lutheran, Why a. (J. G. Butler) Treas.
Melanchthon, the theologian. (H. E. Jacobs) Chr.L.
Methodism, Making of. (J. J. Tigert) Meth.R.So.
Micah vii. 3. (M. G. Pearse) Pre.M.
Missionary movement. (W. W. Wadsworth) Meth.R.So.
Missions, Successful experiment in the study of. (H. P. Beach) Miss.H.
Morals, Basis of. (G. G. Findlay) Chr.L.
Mormonism to-day. (D. Utter) NewW.
Nineteen Christian centuries. (R. M. Patterson) Treas.
Orthodoxy, Dr. Abbott on. Chr.L.
Palestine of the time of Abraham as seen in the light of archæology. (A. H. Sayce) Hom.R.
Parable of the sower. (A. H. Walker) Pre.M.
Pastor and the Sunday-school. (H. B. MacCauley) Treas.
Pauline chronology. (W. M. Ramsay) Ex.
Perfection, Christian. (J. A. Beet) Ex.
Philosophy and immortality. (A. W. Jackson) NewW.
Polygamous applicant. (D. L. Gifford) Miss.R.
Prayer and physical science, Providence. (E. S. Smith) Meth.R.So.
Preaching, Success in. Pre.M.
Preaching the Gospel for a witness. (D. Steele) Meth.R.
Protestantism, Essential, of the Church of England. (H. Wace) Chr.L.
Providence, prayer, and physical science. (E. S. Smith) Meth.R.So.
Pulpit, Reconstructed. (J. Parker) Hom.R.
Pulpit elocution. (A. Ayres) Hom.R.
Revelation, Harmony of science and. (G. F. Wright) Hom.R.
Revival, Coming : how to secure it. (C. H. Payne) Hom.R.
Roman propaganda. (E. R. Hendrix) Meth.R.So.
Rossetti, Dante, as a religious artist. (H. L. Warren) NewW.
San Jacinto, Significance of. (B. F. Rawlins) Meth.R.
Science and revelation, Harmony of. (G. F. Wright) Hom.R.
Shrike-notes, Some. (M. Thompson) Meth.R.So.
Spiritual movements, Prominent. (A. T. Pierson) Miss.R.
Sunday-school, Pastor and the. (H. B. MacCauley) Treas.
Tax inquisitor system in Ohio. (E. A. Angell) YaleR. (Feb.).
Theology, Kant's influence in. (C. C. Everett) NewW.
Theology, Non-resident school of. (J. H. Vincent) Meth.R.

Turkey, Some results of relief work in. Miss.H.
Wesley, Teaching of ; Christian perfection. (J. A. Beet) Ex.
West Indies, Christianity in the. (D. Bland) Miss.R.

CONTENTS OF RELIGIOUS PERIODICALS.

Christian Literature.

New York, March, 1897.

Development of the doctrine of infant salvation.
 Recent discoveries in Babylonia.
 Basis of morals.
 Irenæus on the Fourth Gospel.
 Melancthon, the theologian.
 Dr. Abbott on "orthodoxy."
 More about Jonah.
 Story of Jonah.
 Ecclesiastical Protestantism of the Church of England.
 American Christianity.

The Expositor.

London, March, 1897.

Israel in Egypt and the Exodus.
 Criticism of Dr. Hatch's "Essays in Biblical Greek" by Dr. Hort.
 Christian promise of empire.
 Three notes on the Gospel according to the Hebrews.
 Pauline chronology.
 Christian perfection : teaching of Wesley.
 Prologue to the Gospel of John.

Expository Times.

Edinburgh, March, 1897.

Homelessness of Christ.
 Archaeological commentary on Genesis.
 Ecclesiastical in Hebrew.
 Frederick Field.

The Homiletic Review.

New York, March, 1897.

Reconstructed pulpit.

Palestine of the time of Abraham as seen in the light of archæology.

Harmony of science and revelation.

Coming revival : how to secure it.

Decline of Assyria.

Symposium on the institutional church.

Pulpit elocution.

Methodist Review.

New York, March-April, 1897.

Evangelical revival in its relation to theology.

Non-resident school of theology.

Preaching the Gospel for a witness.

Ante-Agammemnona.

Growth of Jesus—physical, intellectual and spiritual.

Significance of San Jacinto.

Professor Huxley's inconsistency.

Legal aspects of the trial of our Lord Jesus Christ.

Recovered apology of Aristides for the Christians.

The Methodist Review (South.)

Nashville, March-April, 1897.

Making of Methodism : studies in the generation of institutions.

Roman propaganda.

Some shriek-notes.

Who wrote our hymns : a hymnological survey.

Missionary movement.

Providence, prayer and physical science.
Studies in Amos and Hosea.
Great commentary on a great gospel.

The Missionary Herald.

Boston, March, 1897.

Fourth annual convention of the Fuhkien societies of Christian Endeavor.
Administration of the American Board.
Some results of relief work in Turkey.
Successful experiment in the study of missions.

Missionary Review.

New York, March, 1897.

Striking spiritual movements of the last half century.
Taking strongholds—work among our foreign populations.
Gospel for the destitute.
"These from the land of Sinim—work among the Chinese in New York."
Polygamous applicant.
Christianity in the West Indies.
War and the Gospel in Cuba.
Waning interest in foreign missions.

Preacher's Magazine.

New York, March, 1897.

Sympathy of Christ.
With both hands.
Art of illustration illustrated.
Parable of the sower.
Guidance of the inner light.
Success in preaching.

The New World.

Boston, March, 1897.

Christianity and the historical Christ.
Mormonism to-day.
Unknown Homer of the Hebrews.
Philosophy and immortality.

Armenian church.
Kant's influence in theology.
God and the ideal of man.
Dante Rossetti as a religious artist.
Ecclesiastical jurisdiction in its relation to church unity.

The Treasury.

New York, March, 1897.
Lenten season.
False and true liberalism.
Faith and the miraculous.
Nineteen Christian centuries.
Why a Lutheran.
Is there a sense of humor in God?
Open or institutional church.
Pastor and the Sunday-school.

The Yale Review.

New Haven, Conn., February, 1897.

Tax inquisitor system in Ohio.
Question of the Dardanelles.
Half a century of improved housing.
Currency of China.
Day labor and contract system on municipal works.

MAGAZINES.

THE ATLANTIC MONTHLY for April contains: "Dominant Forces in Western Life," Frederick J. Turner; "Mark Twain as an Interpreter of American Character," Charles Miner Thompson; "The Nominating System," E. L. Godkin; "An Archer in the Cherokee Hills," Maurice Thompson; "The Song o' Steam," Arlo Bates; "Cheerful Yesterdays," Thomas Wentworth Higginson; "The Verge of Tears," Edith M. Thomas; "Mercury in the Light of Recent Discoveries," Percival Lowell; "The Lady and the Parson," Sally Nelson Robins; "The Juggler," Charles Egbert Craddock; "The Victory of Samothrace,"

Emily Huntington Miller; "A Century of Anglo-Saxon Expansion," George Burton Adams; "Bryant's Permanent Contribution to Literature," Henry D. Sedgwick, Jr.; "The Story of an Untold Love," Paul Leicester Ford.

THE contents of the CENTURY for April are: "Old Georgetown—A Social Panorama," John Williamson Palmer; "The Cello," Meredith Nicholson; "General Sherman's Opinion of General Grant," William Tecumseh Sherman; "General Grant at the Bonanza Mines," Frederick D. Grant; "Campaigning with Grant," Horace Porter; "The Tomb of General Grant," Horace Porter; "Hugh Wynne, Free Quaker," VI, S. Weir Mitchell; "Al' Heil!"—Wheeling in Tyrolean Valleys," George E. Waring, Jr.; "A New American Sculptor: George Grey Barnard," William A. Coffin; "Even as the Wave," George De Clyver Curtis; "The Days of Jeanne D'Arc," I, Mary Hartwell Catherwood; "Newly Discovered Portraits of Jeanne D'Arc," The Editor; "New Conditions in Central Africa," Extracts from the Journals of the late E. J. Clave; "The Fall of the House of Robinson," Annie Steger Winston; "The Red Columbine," Elizabeth Akers; "Thackeray in Weimar," Walter Vulpius, translated by Herbert Schurz; "Nancy," John Seymour Wood; "General Grant's Most Famous Despatch," G. W. Grannis; "A Blue and Gray Friendship: Grant and Buckner," John R. Procter; "A Veto by Grant," John A. Kasson; "The Miracle of the Greek Fire. Holy Week in Jerusalem, 1896," Richard Watson Gilder.

THE contents of April HARPER's are: "Washington and the

French Craze of '93," John Bach McMaster; "Paleontological Progress of the Century," Henry Smith Williams, M.D.; "The Martian" (a novel, Part VII.), George Du Maurier; "Memory" (a poem), Meredith Nicholson; "Wild Things in Winter," J. H. Kennedy; "A Realized Romance" (a story), Mary M. Mears; "From Home to Throne in Belgium," Clare de Graffenried; "The Awakening of a Nation," C. F. Lummis; "The Wisdom of Fools" (a story), Margaret Deland; "Autumn on Wind River" (a poem), Owen Wister; "White Man's Africa," Poultney Bigelow; "The Solo Orchestra" (a story), Brander Matthews; "Our Trade with South America, with Special Reference to Brazil and the River Plate Republics," Lt. Richard Mitchell, U.S.N.; "The Green Color of Plants," D. T. MacDougal; "Editor's Study," "Monthly Record of Current Events," "Editor's Drawer," "Literary Notes."

LIPPINCOTT'S MAGAZINE for April contains: "Ray's Recruit," Captain Charles King; "Oyster-Planting and Oyster-Farming," Calvin Dill Wilson; "Two Chinese Funerals," Beulah Carey Gronlund; "Joe Riggle's Romance," Elsie A. Robinson; "Animal Cannoneers and Sharpshooters," James Weir, Jr.; "Matrimonial Divinations," Alice Morse Earle; "A Glimpse of Old Philadelphia," Emily P. Weaver; "Goethe in Practical Politics," E. P. Stearns; "Answering his Letter," Mary B. Goodwin; "Politics on the American Stage," J. Harry Pence; "A Plea for our Game," Fred. Chapman Mathews; "The Gentle Art of the Translator," Caroline W. Latimer.

APRIL SCRIBNER'S contains: "William Quiller Orchardson, R.A.," Cosmo Monkhouse; "Yo Espero," Robert W. Chambers; "The Art of Travel—Ocean Crossings," Lewis Morris Idings; "Soldiers of Fortune," Richard Harding Davis; "The Maryland Yellow-throat," Henry Van Dyke; "The Oak-dwellers," Charles D. Lanier; "The Story of a Play," W. D. Howells; "The Visitor," Clinton Scollard; "London: As Seen by C. D. Gibson," "Bird Pictures," William E. D. Scott; "Odysseus and Trelawny—A Sequel to Byron's Grecian Career," F. B. Sanborn.

LITERARY NOTES.

MESSRS. LONGMANS & Co. announce the publication next autumn of the fourth and concluding volume of Liddon's "Life of Pusey." The same publishers also announce a series of volumes to be written by various well-known authors, dealing with matters of practical theology, under the title of "The Oxford Library of Practical Theology," to be edited by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral; and the Rev. F. E. Brightman, M.A., of the Pusey House, Oxford. The series, it is scarcely necessary to add, will be strongly flavored with sacerdotal teaching. In an explanatory note the publishers say:

"This series, while aiming at precise and careful treatment of the vital truths of practical religion, will appeal rather to that large body of devout laymen who are not attracted by the more solid treatises which already exist; but who at the same time, it is believed, would gladly welcome well-considered and dogmatic in-

struction on matters in which they are so deeply interested."

SANKEY'S NEW SACRED SONG.—Evangelist Ira D. Sankey, the singer and composer, has written a new sacred song for the April *Ladies' Home Journal*. He has given it the title of "The Beautiful Hills," and considers it superior to his famous "Ninety and Nine." Mr. Sankey wrote it with the especial view of its appropriateness for outdoor choral singing—for camp-meetings and other religious and semi-religious gatherings.

MR. T. FISHER UNWIN is about to publish a little book, entitled "The Shadow Christ: An Introduction to Christ Himself." The writer, Mr. Gerald Stanley Lee, has, the *Publishers' Circular* says, traced the Christlikeness or foreshadowing, as it appears from time to time in the Old Testament in the persons of Moses, Job, David, and Isaiah. The last-named is considered as the true "Shadow Christ."

MESSRS. JAMES NISBET & Co. have published a volume of letters from Mr. and Mrs. Rendel Harris, who have been for some months travelling through Armenia, witnessing the disturbances and distributing relief. Mr. Gladstone has recommended the publication of the letters, and has contributed a short introductory note.

UNDER the title of "British Moralists," Mr. L. A. Selby-Bigge has prepared for publication by the Clarendon Press, in two volumes, a series of selections from writers principally of the eighteenth century. Among the moralists represented are Shaftesbury, Hutcheson, Butler, Adam Smith, Bentham, Samuel Clarke, Balguy, and Richard Price; and extracts are given from Hobbes,

Locke, Cudworth, Wollaston, Brown, J. Clarke, Paley, and others. The editor contributes an introduction and an analytical index, similar to those included in his editions of Hume's "Treatise of Human Nature," and "Enquiries Concerning the Human Understanding," and "The Principles of Morals."

THE printing of the first volume of the Expositor's Greek Testament is now nearly finished, and the book will be published by Messrs. Hodder & Stoughton in the spring. The Synoptic Gospels, it will be remembered, have

been done by Dr. A. B. Bruce, and the Gospel of St. John by Dr. Marcus Dods. The work is intended to take the place of Dean Alford's Greek Testament, and is throughout upon the same plan.

THE University of Aberdeen has conferred the degree of D.D. upon the Rev. James Hastings, M.A., the able editor of the *Expository Times*. Dr. Hastings, as our readers will remember, has undertaken the heavy labor of editing Messrs. T. & T. Clark's great Bible Dictionary, which is now in a forward state of preparation.

CHRONICLE, OBITUARY, AND CALENDAR.

COMPILED BY PROFESSOR GEORGE W. GILMORE, A.M.

CHRONICLE.

(Closes on the 10th.)

Jan. 27-31.—General Assembly of *Christian Workers*, in Mexico City.

Feb. 4.—Tenth Annual Convention of the (Protestant Episcopal) *Church Students' Missionary Association of the United States and Canada*, in New York City.

Feb. 9.—Annual Meeting of the *Protestant Episcopal Board of Missions*, in New York City.

Feb. 16.—Four Hundredth Anniversary of the Birthday of Philip Melancthon.

Feb. 17.—National Congress of *Mothers*, in Washington, D. C.

Thirteenth Annual *Winter Chautauqua*, at De Funiak Springs, Fla.

Forty-third Annual Meeting of the *English Congregational Chapel Building Society*, in Wandsworth.

Feb. 24-25.—*Tuskegee Negro Conference*, at Tuskegee, Ala.

March 8-12.—Metropolitan Council of the *Evangelical Free Churches of England*, in Rochester.

PERSONAL.

The Rev. Benjamin L. Agnew, D.D., has been elected *Secretary of the Presbyterian Board of Ministerial Relief*.

The Rev. John Hutchison, D.D., of Bonnington, is to be the Moderator of the *United Presbyterian Church of Scotland*.

ROMAN CATHOLIC.

The Very Rev. Thomas M. Linehan, of Fort Dodge, Ia., has been chosen for the vacant see of *Cheyenne*, Wy.

The Rev. John J. Monaghan has

been appointed Bishop of *Wilmington*, Del.

The Very Rev. Dr. Allen has been confirmed Bishop of *Mobile*, Ala.

EPISCOPAL.

Dr. Mylne, Bishop of *Bombay*, is about to resign his see.

The Very Rev. Dr. Merwyn Archdale, Dean of *Cork*, has been elected Bishop of *Killaloe*.

The Rev. Richard Blakeney, Vicar of *Melton Mowbray*, has been offered the bishopric of *Antigua*.

The Rev. John Owen, M.A., Principal of *Lampeter College*,

has been appointed Bishop of *St. David's*.

The Rev. James Dow Morrison, D.D., LL.D., has been consecrated Bishop of the newly formed missionary jurisdiction of *Duluth*, Minn.

The African Methodist Episcopal Zion General Conference, having chosen the *Rev. J. B. Small* one of its bishops, included *Africa* in his bishopric.

EDUCATIONAL—COLLEGES.

Professor Julius Theodore Koestlin, of *Halle*, has retired, and *Professor Reischle* takes his place.

Dr. Gustav Warneck, known for his contributions on missions, has been appointed *Honorary Professor* at *Halle*.

The Rev. Dr. W. M. Barbour

has resigned the principalship of the college at *Montreal*.

Dr. H. A. Tupper has been elected professor of the *English Bible* in *Richmond College*, *Richmond*, Va.

Postmaster-General Wilson has accepted the presidency of *Washington and Lee University*, at *Lexington*, Va.

THEOLOGICAL SEMINARIES.

The Rev. W. H. Hulbert, D.D., Professor of Church History in *Lane Theological Seminary*, has resigned his professorship and entered the pastorate.

The Rev. Dr. Gardner has resigned the presidency of *Nash-*

tah House (Protestant Episcopal).

Rev. Dr. L. D. Fox has declined the call to the second professorship in *Newberry Theological Seminary* (Lutheran).

OBITUARY.

Beebe, Rev. Alexander McWhorter (Baptist), *D.D.*, at *Hamilton*, N. Y., Feb. 20, aged 77. He was graduated from

Colgate University, Academic Course, 1847, and Theological course, 1849; became pastor in *Jordan*, N. Y., 1849; called to

chair of Logic and English Literature in his Alma Mater, 1850; was transferred as professor of Church History to the Theological Department, 1868; became professor of Homiletics, 1872, retaining the chair of Logic in the college; retired from the Seminary 1891, but continued to teach Logic. He had long been connected with *The Examiner*.

Crooks, Rev. George Richard (Methodist Episcopal), *D.D.* (Dickinson College, 1857), *LL.D.*, in Madison, N. J., Feb. 20, aged 75. He was born in Philadelphia; graduated from Dickinson College, 1841; was called at once as tutor in the college, and served in that capacity, and as principal of the grammar school and adjunct professor of Greek and Latin till 1848; entered the pastorate, where he was more than usually successful, serving in Pennsylvania, Delaware, and New York, till 1880; he was editor of the *Methodist*, 1860-75, and was the earnest advocate then of lay representation in the conferences; he was elected professor of Church History in Drew Theological Seminary, 1880. His publications have been numerous, including the "Life and Letters of Rev. John McClintock, D.D.," "Life of Bishop Matthew Simpson," "History of Christian Doctrine," and in company with Bishop Hurst, "Theological Encyclopædia and Methodology."

Demarest, Rev. John T. (Dutch Reformed), *D.D.* (Rutgers College, 1851), in New Brunswick, N. J., Jan. 30, aged 84. He was born near Hackensack, N. J., 1813; was graduated

from Rutgers College, 1834, and from New Brunswick Theological Seminary, 1837; became pastor at New Prospect, N. Y., 1837; removed to charge at Minisink, 1850; thence went as pastor to Pascack, N. J., 1854; returned to his first charge, at New Prospect, 1869, stayed till 1871, and became pastor again, 1873. During 1852-54 he was principal of Harrisburg Academy. After his retirement from pastoral work at New Prospect in 1885, he made his residence at New Brunswick, N. J. He was the author of a commentary on I. and II. Peter, and one on the Catholic Epistles.

Holsten, Dr. Karl Johann (German Lutheran), in Heidelberg, Jan. 27, aged 71. His studies were pursued at Leipzig, Berlin, and Rostock; he became teacher in the Rostock Gymnasium, 1848; was made professor extraordinary of theology at Bern, 1870, professor ordinary, 1871; was called to Heidelberg as professor of Exegetical Theology, 1876. He was made famous by his "Zum Evangelium des Paulus und des Petrus," and subsequently published "Das Evangelium des Paulus dargestellt," and "Ursprung und Wesen der Religion."

Kincaid, Rev. William (Congregationalist), *D.D.*, in Brooklyn, N. Y., Feb. 12, aged 55. He was born in London, England, 1841; was graduated at Oberlin College, 1865; studied theology at Princeton and Oberlin, graduating from the latter seminary, 1868; was ordained to the pastorate in Rushville, N. Y., 1868; took charge of the Congregational church at Leavenworth, Kan., 1870; became

pastor of the Second Church, Oberlin, 1876; failure of health compelled his retirement in 1881, which continued till 1884; he then resumed pastoral work at Oswego, N. Y.; was made district secretary for the American Board in New York; was elected corresponding secretary of the American (now Congregational) Home Missionary Society, in which position he continued till his death.

Mallory, Rev. George Scovill (Protestant Episcopal), *D.D.* (Hobart College, 1874), in New York City, Mar. 2, aged 57. He was born in Watertown, Conn.; was graduated from Trinity College, Conn., 1858; spent a year in travel; was graduated from Berkeley Divinity School, 1862; became assistant professor of ancient languages in Trinity College, 1862; was made Brownell professor of literature and oratory there, 1864, resigning in 1872; became a trustee there, 1872; editor of the *Churchman* since 1866.

Murdock, Rev. John Nelson (Baptist) *D.D.* (Rochester University, 1854), *LL.D.*, at Clifton Springs, N. Y., Feb. 16, aged 76. He was born at Oswego, N. Y., of Scotch Methodist parentage; entered the Methodist Church, at the age of 17; studied for the bar, and was admitted, 1841; began preaching the same year, and entered the Baptist ministry, 1842, at Waterville, N. Y.; removed as pastor to Albion, N. Y., 1846; was called to the South Church, Hartford, Conn., 1848; thence went to the charge of the Bowdoin Square Church, Boston, 1857; was elected secretary of the Baptist Missionary Union, 1863; this office he held

till 1891. Dr. Murdoch was a man of great popularity not only in the United States, but also among the Baptists of Great Britain.

Perry, Ven. George Gresley (Anglican), in Lincoln, England, Feb. 10, aged 76. He was born in Somerset; was scholar of Corpus Christi College, Oxford, 1837; was graduated B.A., 1840, M.A. of Lincoln College, 1843; fellow of Lincoln College, 1842-52; tutor, 1847-52; master of the schools, 1847-48; was ordained deacon, 1844, priest, 1845; rector of Waddington, 1852; was made rural dean of Longoboby; canon and prebendary of Milton Manor in Lincoln Cathedral since 1861; proctor for diocese of Lincoln, 1867-81; archdeacon of Stow and prebendary of Lincoln. His published works are numerous and important, among them the following: "History of the Church of England from the Death of Elizabeth to the Present Century," "Life of Bishop Grosseteste," "History of the Crusades," "Life of St. Hugh, Bishop of Lincoln," and "The Reformation in England."

Vise, Rev. Hosea (Baptist), in Macedonia, Ill., Feb. 11, aged 86. The story of "Father Vise" is an unusual one, and carries us into pioneer work. He became a Christian and a Baptist in 1831 when twenty years of age; he was at once drawn toward the ministry, but resisted the impulse so far as to flee to "the West," as Illinois then was (1836); but he yielded at last, and was ordained at Ten Mile Church, 1841; this church he served for thirty-three years, preaching there once a month, and doing

the same for the Antioch church; he aided to organize the Franklin Association, serving as Moderator thirty-seven times; he raised a company of soldiers and received a commission as captain in the United States Army, 1861; during the whole period of his ministry he cultivated his farm, for ten years he taught school for part of the year, he was also merchant, notary public (twenty years), postmaster, pension agent, and school commissioner for many years. He is said to have baptized over eleven hundred converts.

Baker, Rev. Lucius S. (Baptist), at Russell, N. Y., Jan. 9, aged 86. His ministry covered fifty-five years of service.

Brooks, Rev. John A. (Disciples of Christ), *D.D.*, in Memphis, Tenn., Feb. 3.

Buell, Rev. James L. (United Presbyterian), in Los Angeles, Cal., Jan. 28, aged 82.

Closson, Rev. Harrison (Universalist), at Manchester, N. H., Jan. 23, aged 68.

Cooley, Rev. James H. (Methodist Episcopal), at Montclair, N. J., Feb. 17, aged 73.

Cowins, Rev. Jeremiah (Methodist Episcopal), at Bound Brook, N. J., aged 67.

Ferguson, Rev. Alexander Hamilton (Methodist Episcopal), in Brooklyn, N. Y., Feb. 3, aged 79.

Gilbert, Rev. Hermann (Lutheran), *Ph.D.*, professor in Thiel College, at Pittsburg, Pa., Jan. 28, aged 83.

Grace, Most Rev. Thomas L.

(Roman Catholic), titular Archbishop of Siunia, formerly bishop of St. Paul, Minn., at St. Paul, Feb. 22.

Hay, Rev. William (Canadian Congregationalist), in Scotland, Ont., Jan. 16, aged 75.

Howard, Rev. R. H. (Methodist Episcopal), *Ph.D.*, *D.D.* (University of Vermont), at Oakdale, Mass.

Hyde, Rev. Azariah (Congregationalist), at Galesburg, Ill., Jan. 25, aged 82.

Johnson, Rev. John M. (Presbyterian), in Neoga, Ill., Jan. 27, aged 84.

Kinne, Rev. Niles (Baptist), in Barry, Ill., aged 88.

Koenig, Rev. George (Lutheran), in Brooklyn, N. Y., Jan. 24, aged 35.

Leftwich, Rev. James Turner (Presbyterian), *D.D.* (Washington and Lee University, 1874), at Atlanta, Ga., Feb. 25, aged 62.

Leonard, Rev. Stephen Cornelius (Congregationalist), at Orange, N. J., Feb. 10, aged 78.

McCartney, Rev. Andrew (United Presbyterian), at Indianola, Ia., Feb. 14, aged 74.

Mattison, Rev. W. C. (Methodist Episcopal), at Newark, N. J., Feb. 18, aged 75.

Olds, Rev. Abner De Forest (Congregationalist), at Cleveland, O., Jan. 23, aged 82.

Parry, Rev. Richard (Welsh Congregational), a noted Welsh bard, in Llandudno, Jan. 31, aged 94.

- Parsons, Rev. Thomas* (Primitive Methodist), at Rogers, Ark., Jan. 10.
- Patterson, Rev. Thomas Proud-
fit* (United Presbyterian), in Monmouth, Ill., Feb. 21, aged 65.
- Peck, Rev. George M.* (Methodist Episcopal), in Scranton, Pa., Feb. 16, aged 77.
- Powers, Rev. Pike* (Protestant Episcopalian), *D.D.*, in Richmond, Va., Feb. 20, aged 84.
- Proudfit, Rev. Robert R.* (Presbyterian), in Morristown, N. J., Feb. 4, aged 61.
- Rex, Rev. Charles B.* (Roman Catholic, Sulpitian), in Colorado, Feb. 22.
- Scott, Rev. P. Cameron* (Protestant Episcopal), at Nzawi, East Africa, Dec. 4.
- Shaw, Rev. Benjamin F.* (Baptist), *D.D.*, at Waterville, Me., Feb. 23, aged 82.
- Smith, Rev. Dexter P.* (Baptist), *D.D.*, at Santa Anna, Cal., Feb. 2, aged 86.
- Taylor, Rev. Charles* (Methodist Episcopal), *D.D.*, in Courtland, Ala., Feb. 5.
- Todd, Rev. George T.* (Presbyterian), at Aberdeen, S. D., Feb. 10, aged 87.
- Uhl, Rev. William* (Lutheran), in Los Angeles, Cal., Jan. 19.
- Wallace, Rev. Peter* (Methodist Episcopal), *D.D.*, in Chicago, Feb. 21, aged 84.
- Ward, Rev. James T.* (Presbyterian), *D.D.*, in Baltimore, Md., Mar. 4, aged 76.
- Ward, Rev. Jerome J.* (Presbyterian), at Wooster, O., Feb. 6, aged 84.
- Washington, Rev. Shadrach* (Baptist), at Port Jervis, N. Y., Feb. 3, aged 66.
- Westcott, Rev. Robert Raikes* (Presbyterian), in Clarinda, Ia., Jan. 11, aged 59.
- Williams, Rev. J. R.* (Lutheran), in Chicora, Butler County, Pa., Feb. 7, aged 62.
- Wilson, Rev. Isaac Ambrose* (Presbyterian), at Kearney, Neb., Feb. 5, aged 65.

CALENDAR.

[The compiler will welcome notices of meetings of general importance and interest, provided such notices reach him before the 10th of the month prior to that in which the meetings are to take place. Exact dates and names of places, when and where the meetings are to be held, are desired.]

- April 15.—Meeting of the Western Section of the Executive Committee of the *Alliance of Reformed Churches* holding the Presbyterian System, Chicago.
- April 30.—Meeting of *United Protestants*, in London, England.
- May 9-10.—Seventieth Annual Meeting of the *Protestant Reformation Society*, in London, England.
- May 20.—One Hundred and Eighth General Assembly of the *Presbyterian Church, United States of America*, at Winona.

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THE ST. DENIS.

RECENTLY the proprietors of the St. Denis Hotel made extensive alterations, fully trebling the capacity of their café. Notwithstanding, we understand that their patronage has increased so extensively, especially at the luncheon hour, that they will soon be compelled to make further additions of space. "Nothing succeeds like success."

THE Woman's Home Missionary Society of the Methodist Episcopal Church, in annual meeting at Springfield, Ill., reported 150 trained women in deaconess's service and 80 experienced missionaries laboring on the frontiers.

An interesting experiment in reform work among criminals is to be tried in the Tombs Prison in New York City, where a school for the boys is to be started in charge of a teacher from the university settlement. An hour and a half a day will be given to the school duties.

THE "Society for the Protection of Birds," at London, is renewing its appeal to women to desist from the use of all kinds of millinery which would make necessary the killing of birds. The youthful Duchess of Portland has signed the appeal, as president of the society, and expresses her belief that the demand for feather ornaments arises from absolute ignorance of the sacrifice it entails.

BOARDING-OUT OF CHILDREN.—At the close of the official year, October 1st, 1896, there were 2990 children subject to the visitation of the State Board of Lunacy and Charity of Massachusetts, of which number 397 only were within institutions, and 2393 outside, in their homes or in selected families. Of this number 1576 are self-supporting, for 817 board is paid, 600 are in the care of the State trustees, 400 are juvenile offenders, 800 are neglected children, 400 are dependent children, and 200 are infants.

A CERTAIN minister, who is not always so careful as he ought to be in making his teaching and his practice correspond, was lately telling some friends a story of adventure. It was a pretty "tail" story, and the minister's ten-year-old little girl was observed to be listening to it very intently. When he finished, she fastened her wide-open eyes upon her father's face and said, very gravely, "Is that true, or are you preaching now, papa?"—*Household Words*.



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PLEASE FILL OUT AND RETURN
AT ONCE.

**The Testament of Abraham
The Acts of Xanthippe and Polyxena
The Narrative of Zosimus**

By W. A. CRAGIE, M.A., B.A. (Oxon.)

Assistant in Humanity, St. Andrew's University

The Testament of Abraham, if identical with the work referred to by the Early Fathers, is probably the production of a Jewish writer of the second century, but the *Vision of Death and Judgment* which it contains is clearly of Christian origin. The translation is from the longer recension of the text, as printed for the first time by Mr. Montague James in *Texts and Studies* together with the more important variations of the shorter version. *The Acts of Xanthippe and Polyxena* is a legend based on St. Paul's supposed visit to Spain, and its connection with the other *Acta Pauli* fixed its date as not later than the third century. *The Narrative of Zosimus* is one of the earliest writings bearing on the legends of the Terrestrial Paradise and the Ten Lost Tribes, which in some such form were common in the first centuries.



W. A. Cragie

The Epistles of Clement

By REV. JOHN KEITH, B.D.

Minister of Largs, Ayr,shire

These were given in part in volume I. of *The Ante-Nicene Fathers*; but the complete text of the Epistles was discovered in 1875, and translations of the complete texts now appear.

The Apology of Aristides

By D. M. KAY, B.Sc., B.D.

Assistant in Semitic Languages, Edinburgh University

This, the earliest Christian apology, known till recently only by vague reports, has now been brought to light in two languages. Prof. Rendel Harris discovered a Syriac MS. of it in the convent of St. Catherine on Mount Sinai; and Mr. Armistage Robinson has discovered it in Greek, not as a separate work, but introduced as a speech in an early Christian romance.



D. M. Kay

Origen

Epistle to Gregory and Commentary on John

By ALLAN MENZIES, D.D.

Commentary on Matthew

By JOHN PATRICK, D.D.

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OPINIONS

The Churchman

THE Christian Literature Co. had already done a splendid work in giving to the clergy and all Christian scholars reliable translations of the Fathers of the Church down to A.D. 325. These translations filled eight large volumes which had a large sale, and now there is added to the series this ninth volume which is both interesting in itself and worthy to stand beside its predecessors. . . . The care bestowed upon these translations, the valuable notes added to the text, and the introductions written by competent scholars, combine to render this volume a distinct gain to Christian literature.

The Christian Intelligencer

Useful and important as were the [earlier] volumes, the present one exceeds them in interest and will be highly valued by Christian scholars. The recent finds have been peculiarly numerous and important and greatly supplement the knowledge formerly possessed respecting the times immediately following the apostolic period. . . . These important discoveries have been translated and annotated with painstaking care and are accompanied with scholarly introductions. Along with these additions to Ante-Nicene literature there are given translations of portions of Origen's Commentaries on John and Matthew. This is a most important addition to the all too meagre original sources for the study of the post-apostolic age.

The Church Standard

With the exception of the portions by Clement and Origen, all the material in this volume has been discovered or first printed within a dozen years, and we cannot over-estimate the service which the publishers have rendered to general Christian scholarship by thus collecting in convenient form such important specimens of early Christian literature, heretofore only accessible in expensive editions or such monographs as the *Cambridge Texts and Studies*.

No recent find is so important for the study of the canon and the text of the New Testament as the Diatessaron of Tatian, a chronological arrangement of the Gospel narrative of our four Evangelists, displaying the greatest care and skill. In the seventies, the author of *Supernatural Christianity* denied its very existence, and though Bishop Lightfoot vigorously defended it, he did not dream the sceptical attacks upon it would soon be answered by its discovery. But within a decade two Arabic versions came to hand; the one in the Vatican Library, where it had long lain unnoticed, the other sent from Egypt by a Coptic bishop.

The Apology of Aristides in a Syriac Version was discovered in the library of the Convent of St. Catherine on Mount Sinai by Rendel Harris in 1889. It is the work of an Athenian philosopher and perhaps the earliest defence of Christianity, being mentioned by Eusebius as belonging to the age of Hadrian, and it bears every mark of an early date. Seeberg, like Rendel Harris, thinks that the Apology was presented to Antonius Pius (who was also called Hadrianus), whose reign began A.D. 138, but it is not at all impossible that Eusebius, whose accuracy is being constantly confirmed, may be right in his statement that it was presented to Hadrian on his visit to Athens in 125.

The fragment of the Gospel [of Peter] embraces the passion, death and resurrection of Christ. It differs widely from our Evangelists, but the language and the order of events agree so closely with them that scholars agree that it is not a primitive or original work, but is based on our Gospels, especially St. John's. Harnack thinks that the writer knew our four Gospels, but "he did not distill his dozen Gospel out of them, but rather, as seems to me, he used such recollections of Him as seemed to him fitting for his purpose and added other features, drawn from other traditions."

The commentaries on St. Matthew and St. John are typical specimens of Origen's Biblical writings which had such wide influence in the East and will be welcome to many who admire the spiritual faith of the great teacher, however much they may dislike his allegorical Exegesis.

The Independent

This volume consists of two distinct parts. The first is a collection of the recently discovered additions to early Christian literature. The period since the publication of the last volumes of this series has been singularly rich in such discoveries, and it has been judged wise to put American students in possession of English translations of the documents which have thus come into the possession of the Christian world. The second part contains portions of the most important commentaries of Origen. The publication of these translations corrects what was felt by many to be an inadequate representation of Origen in the original edition.

The Evangelist

As additional volume has appeared in the series of *The Ante-Nicene Fathers* which is worthy of more than passing notice. The discovery of many documents emanating from the earliest centuries of Christian history has restored to modern eyes such literary material which is essential to a correct understanding of that history. . . . Besides the text and notes there are careful introductions to each document, thus making the present volume doubly durable. It is a distinct addition to the literature of the subject and the thanks of students and scholars are due to the editor and his helpers and also to the publishers.

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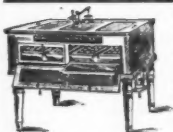
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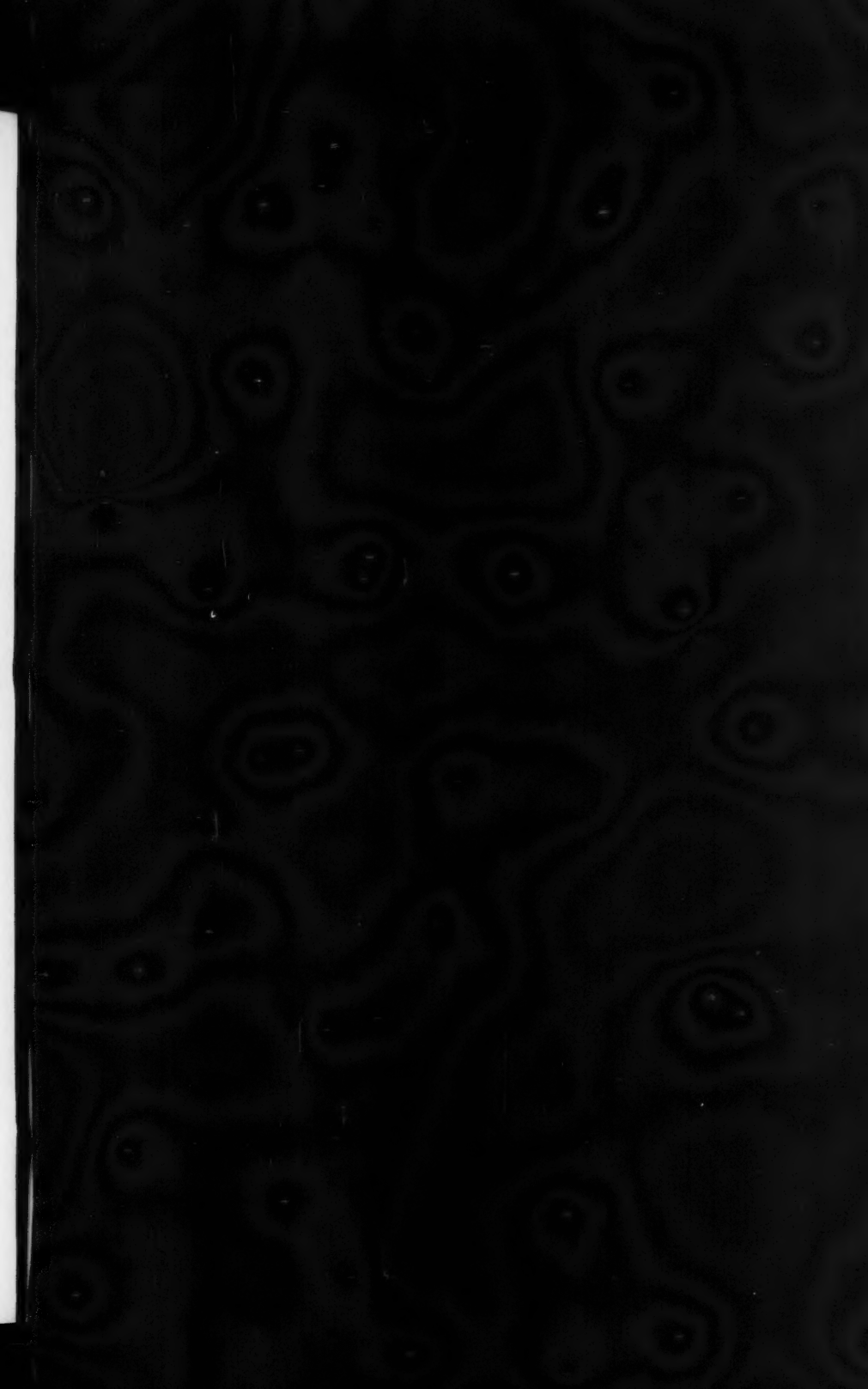
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